

on the Standard's defense. But the courts will finally determine whether the Standard's conviction and sentence were

The Defects of Our Navy

Hardly had the American battle-ship fleet fairly started on its voyage to the Pacific when a discussion that bids fair to amount to a controversy broke out over the needs and defects of our navy. Indeed, there are two such discussions now under way—one growing out of Mr. Henry Reuterdaahl's article in McClure's Magazine, the other out of the resignation of Admiral Brownson. Mr. Reuterdaahl, well known as a painter of modern war-ships and naval battle scenes, is also an associate member of the United States Naval Institute and the American editor of a periodical dealing with naval topics. He has studied the subject closely for years, has spent much time on war-ships at sea and in port, and few if any laymen can speak with fuller knowledge. His article is not a heated argument, but a calm, straightforward marshaling of statements said by him to represent facts known to all trained observers in our navy and also to the naval authorities of other countries. Thus no national secrets are told to foreigners, and in America the revelation is to the general public rather than to the expert. Mr. Reuterdaahl asserts plainly that our navy is unprepared for war. To show this he first points out constructive defects. The worst fault of this kind, he says, is that the shell-proof belt of armor, which should guard that vital part, the water-line, in our battle-ships does not show six inches above water when the ships are fully equipped for sea; it should show more than double this; the English Dreadnought has a main armor-belt eight feet below the water and five above; the French ships have always had a high, continuous belt from five to eight feet above the water-line. "No other nation has made this fundamental mistake, except in the case of a few isolated ships." Even in our five battle-ships now building at a total cost of forty-five million dollars the same terrible blunder has been made; three are too far advanced to make change possible, while two can be

altered if public opinion insists upon it at once. Other constructive defects named are that the battle-ships are so low that in some of them one-third of the guns would be useless in a seaway in which foreign battle-ships with their high bows could fire their forward turret guns with ease, while the same handicap exists still more with the armored cruisers; that our battle-ships alone in the practice of the world have open vertical shafts from turret to magazine, and that to this fact have been due some of the terribly fatal explosions we have had in time of peace, while the danger in actual battle would be extreme; that our gun-ports show too much aperture, and might easily be entered by enemy's shells; that the gun-crews are not well protected from hostile fire; and that there is a lack of torpedoes in the ships and of torpedo-boat destroyers. It would seem that these assertions are easily capable of proof or disproof, and if the good of the service and the country permit, an authoritative statement would certainly be welcomed by the public. The non-official replies, so far as we have noticed, consist of rather indefinite assertions of exaggeration. It must be remembered, however, that the science of naval construction is not fixed and unchangeable; new ideas are constantly coming up, and it is inevitable that our older ships should be inferior to the new ones.

Naval Administration

Turning to the subject of the personnel of the navy, Mr. Reuterdaahl declares that in enthusiasm and intelligence the men and officers are unsurpassed. But he adds that the higher officers, owing to a system of promotion which exists only in the United States, are too old, when they reach high rank, to be at their best. Our admirals average sixty-one, the captains fifty-eight, and, as the retiring age is sixty-two, those who should be our ablest naval commanders have little experience in fleet maneuvers and broad leadership before they must give way to others. Here again foreign naval departments are superior, in that they have a method of selection not solely, or practically solely, dependent on length

of service. The President has urged a new personnel bill on Congress, but in vain. In reply to the questions, How can all these things be possible? How can such blunders be perpetuated? Mr. Reuter-dahl declares, "No human being is responsible. It is done by a system—an organization so constituted that its very nature compels it to perpetuate mistakes." In other words, the present naval bureau system is impervious to demands for reform, because it first originates all plans and then sits in judgment on those plans. There should be behind the Secretary of the Navy an expert board of advisers quite apart from the executive operation of the naval service. As the army has a general staff, so the navy must have an advisory board. Such is the briefest outline of an article which deserves the most careful attention. It is all but certain that it will evoke a thorough discussion of the subject in Congress and before the country. All men agree that, whatever be the size of our navy, it should be to the last point efficient. If radical changes in methods of administration are really needed, they cannot begin too soon. If they are not needed, the country has the right to be convinced by authoritative testimony that Mr. Reuter-dahl's apparently temperate and certainly circumstantial assertions are incorrect or unimportant.



*Who Should Command
a Hospital Ship?*

The resignation of Rear-Admiral Brownson, Chief of the Bureau of Navigation, is due to the fact that he has been overruled by the Department in his contention that a hospital ship should be under the command of an officer belonging to the line as distinguished from the staff of the navy. Apart from the merits of this controversy, the first thing that strikes a layman is that the question is not one for controversy at all; it should be settled (and, so far as we can judge, has been settled) by the highest authority in the United States navy. In point of fact, Mr. Bonaparte, when Secretary of the Navy, officially indorsed a report of a joint board of medical officers relating to

this and other matters, and his indorsement contained this positive declaration:

The Department holds that such a ship [a hospital ship], when in commission, should be treated as a floating hospital, and as such placed under the command of a medical officer, her navigation being controlled by a competent sailing master. In war time the entire crew should be, so far as possible, specially enlisted from civilians as men of hospital corps, and for such time only as their services will probably be needed. In time of peace the crew, except such as are engaged in hospital duties, could be organized substantially as is that of a naval auxiliary, but subject to the provision above set forth as to the command.

It has been said that this declaration was not officially distributed to the whole service as a similar declaration was in the army, but it is admitted that it was placed before all the bureau chiefs for their guidance. Admiral Brownson's letter of resignation has not been made public at this writing, but it is intimated that he holds that his position is sustained by the law. Nothing but very clear evidence that the law forbids the placing of medical officers in command of hospital ships can be advanced as a legitimate argument against the authority and discipline of the service. All this dispute is the outcome of a long and regrettable controversy about the relations of staff and line in the navy. Even Senator Hale, the Chairman of the Naval Affairs Committee, although he inclines to agree with Admiral Brownson in this particular case, admits that staff officers should receive positive rank and complete recognition by title, in the navy as in the army. The case presented by Surgeon-General Rixey, who, by the way, has also the rank of rear-admiral, is a strong one. Dr. Rixey arouses not only sympathy but indignation when he points out that one result of the present dispute is that our battle-ship fleet has gone off on its Pacific cruise without a hospital ship, and that the Relief, which should be in commission now as a hospital ship, cannot join the fleet for three months, so that the fleet's fifteen thousand men for that time will be without other medical succor than is afforded by the surgeons and sick-bays of the individual ships. Dr. Rixey points out that, as a rule, in the past hospital ships have been commanded

by medical officers, with a shipping master and civilian crew for purposes of navigation; that the Relief itself formerly belonged to the army and was so commanded; and that Japanese naval hospital ships were commanded by medical officers, largely because otherwise their neutrality would not be recognized. In short, as Dr. Rixey has said, hospital ships are simply floating hospitals, and the medical department, which is responsible for the care of the sick and injured, should have supreme control. This view will seem as reasonable to a layman as that a hospital on shore should be under the supreme direction of medical authorities rather than that of a lay superintendent or manager.



*A Conviction
Affirmed*

A year ago last April The Outlook reported the conviction in Savannah of John F. Gaynor and Benjamin D. Greene, and their sentence to pay a fine of \$575,749 and to undergo a term of imprisonment of four years on charges of embezzlement and conspiracy, in association with Oberlin M. Carter, who was a captain of engineers in the United States army. This fraud, as readers of The Outlook will remember, was perpetrated in connection with extensive harbor improvements in Savannah. Gaynor and Greene took an appeal to the Supreme Court of the United States in the form of a petition for a writ of certiorari, in order to bring the case for review before that Court. The accused, who have been convicts in prison dress for some time past, raised every possible question and took every possible step to delay and defeat the justice which has officially overtaken them. All the resources which large wealth and great legal ability could command have been used in their behalf. They have left no stone unturned to postpone, delay, and defeat the justice which has overtaken them. When Gaynor and Greene were sentenced, a year ago last April, Judge Speer remarked that it has been said that no man who had a million dollars could be convicted of crime in America. He also pointed out that one of these convicted men had had distinguished politi-

cal honors and the other had been a graduate of West Point. The final disposition of this case shows that, before the law, all men stand alike; that wealth, position, and past record cannot defeat the ends of justice; and it also shows that the higher the position and the greater the opportunities of men, the more rigorous is the punishment awarded them. Carter has already been in prison for a number of years. His punishment has been heavy. It ought to have been; for he brought disgrace on the uniform of a United States army officer and was guilty of a heinous offense against the honor and purity of a profession which has had a singularly clean record. Gaynor and Greene were both men of large wealth. The three men were engaged in a fraud of the most barefaced and abominable kind against the United States Government. They lowered themselves to the rank of common thieves, and as common thieves, in spite of the advantages of their position, they are being punished. The lesson is an obvious one.



*The Brownsville
Case Again*

On the shocking affray in Brownsville, Texas, in August, 1906, the President directed an official investigation by the War Department, and on the report of the investigating officer that the shooting was done by members of a negro battalion, and that the negroes of the battalion had combined to save their comrades from punishment, the President ordered their summary dismissal "without honor." One of these dismissed soldiers has now brought suit for his pay since the dismissal. As reported in the newspapers, there are two grounds alleged for this claim: first, that it was in violation of the law, and, second, of the Constitution of the United States. It is not the custom of The Outlook to anticipate the judgment of the courts, but we think it legitimate to repeat what we have already said on this subject. On the question, Has the President legal power to order such a dismissal without a trial? we quoted (December 1, 1906) the Advocate-General as saying that "the Government may terminate at pleasure an enlistment without regard to

the soldier." He added, and The Outlook agrees with him, "It is essential to the discipline and efficiency of the military establishment that the Government should not only have but should be able to exercise this power without question or controversy, and at its discretion." A somewhat careful examination of the Articles of Laws enacted by Congress satisfied The Outlook that the Government has this power, as it ought to have it. The claim that the discharge was unconstitutional appears to be based on the clause of the Constitution that "no person shall be deprived of liberty or property without due process of law." The Outlook does not believe that an office is property within the meaning of this clause. If a railway president may discharge an engineer without proceeding against him in the courts for incompetence, the President of the United States may discharge a soldier in his discretion without bringing a suit at law or subjecting himself to one. The Outlook does not, therefore, believe that this suit will come to anything but disappointment to the suitor; we doubt whether it will even involve any judicial inquiry into the facts, the right of the Commander-in-Chief of the army to discharge an enlisted soldier, whatever the facts, being, we believe, indisputable. We shall be interested to see whether our judgment is confirmed by the results of this proceeding.



Eighty-Cent Gas Judge Hough, of the United States Circuit Court, has handed down a decision which declares the so-called eighty-cent gas law of the State of New York to be unconstitutional. The ground of the unconstitutionality is that the enforcement of the law would result in confiscation of private property by the State, and the Fourteenth Amendment to the Constitution of the United States forbids the separate States to take property for public use without due process of law. Judge Hough's decision is of very much more than local interest, as it brings into prominence and leaves in a condition more unsettled than ever a fundamental question regarding the relation of the

State to public service monopolies created by the State. In the spring of 1906, after a considerable period of agitation and investigation, in which general complaint was made that the gas monopoly of New York City was both charging the citizens an excessive price for gas and giving them an inadequate service, the New York Legislature passed an Act fixing the price of gas in the Borough of Manhattan at eighty cents per thousand feet. The Gas Commission of that time, which has since been succeeded by the Public Service Commission, put the law into force, and the gas monopoly immediately contested it in the courts. During the progress of the trial of the case the difference between the old price of a dollar and the eighty-cent rate has been paid into the hands of a legal trustee. Unless the case is carried to the Supreme Court of the United States the gas monopoly will be properly entitled to charge the old price and collect the accumulations in the hands of the legal trustee. Judge Hough agrees with the principle laid down by a Pennsylvania court, and recently reported in these columns, that the State may by statute regulate the earnings of a public service corporation to a point where it can pay the stockholders on their investment a rate not less than the legal rate of interest. If the returns on invested capital are made by legislation less than the legal rate of interest, the act becomes confiscatory and unconstitutional. Judge Hough's decision points out that the tangible capital of the New York gas monopoly is \$47,000,000; that the net annual income, with gas selling at eighty cents, would be \$3,030,000; this, as he says, would be over six per cent upon the tangible capital of the company, and would be constitutional if there were no capital but the tangible property. But a large part of his opinion is devoted to a consideration of what he calls "the intangible property" of the gas company. After a legal and philosophical discussion of franchises, he decides that the franchise of a public service corporation actually carrying on operations under that franchise may be capitalized. He values the franchise of the gas monopoly at

\$12,000,000. If this amount be added to the above-mentioned capital account, the return to the stockholders is considerably less than six per cent; and it is on this ground that the eighty-cent rate is declared to be unconstitutional. We have carefully read Judge Hough's decision, and we welcome it for two reasons. First, it clearly sustains the legal principle that the State has a constitutional right to regulate the earnings of a public service corporation, provided it does not reduce those earnings below the legal rate of interest. Second, it brings up in a sharply defined form the question as to the legal definition of a franchise. Judge Hough believes that a franchise granting a monopoly to a public service corporation may be capitalized in accordance with the earnings obtained under the operation of the franchise. It appears to us that there is danger that his reasoning, if sustained by court decisions generally, would enable public service corporations to exercise their monopolistic power, granted by the people, to the real injury of the people. The other view of franchises is that they are simply licenses to be paid for as a push-cart peddler pays for his license, but not to be capitalized. It is clear that a uniform and stable definition of franchises must be reached by the courts of last resort in the country before such contests as that between the Legislature of the State of New York and the Consolidated Gas Company can be satisfactorily settled.

*Officers Are Criminally
Liable Only for Their
Own Acts*

Our readers will remember that in February, 1907, a serious railway accident occurred on the Harlem Division of the New York Central Railway, in which twenty-three persons were killed and a hundred were injured; the accident occurring to an electric local train just after the opening of the electric service. As a result of this accident, the General Manager, who was also a Vice-President of the railway, was put on trial for manslaughter, on the ground that the accident was due in part to his culpable negligence. In so far as the issues of this trial were issues of fact and the

question was whether proper precautions were taken to guard against accident, they concern chiefly those who reside in New York City or its vicinity, and into those questions we do not enter. But the charge of Judge Kellogg, before whom the case was tried, involved one legal principle of universal application and of great importance—the question how far the general manager of a railway is criminally responsible for accidents. On this subject the Judge, in his charge to the jury, spoke as follows:

The defendant was the general manager of the New York Central Railroad. The management intrusted to him was general and not special. He had under his control fifty thousand men; he had under his control some seven thousand miles of track, and in that seven thousand miles of trackage there were fifteen hundred miles of curve. He owed a duty of transporting freight and passengers upon this railway, and he owed a duty of providing generally for the safety of passengers who traveled; but he owed that duty no more to passengers in New York City than to passengers in and out of Buffalo, Watertown, and numerous other places in this State and elsewhere. It was humanly impossible for this defendant to know every switch, to know every locomotive, to know every man, to know every car, to know every block signal, to know every curve. . . . The most that he could do was to provide a general scheme for the operation of the passenger and freight traffic and for the safety of passengers. That is the utmost in the nature of things that he could be called upon to do. He must have delegated to others the detail of carrying out that general duty. . . . He is liable only for his own omission to perform his own personal duty, not otherwise, criminally. The master may be liable civilly in a similar case, but he cannot be held criminally except for his own omission to act as required to act by his contract.

This principle, that an officer of a railway, while he may be civilly responsible for the acts of his agent or appointee, is not criminally responsible except for his own acts, was affirmed, the reader may remember, by The Outlook in its comment on the refusal of the Administration to prosecute criminally Mr. Paul Morton (Outlook, June 24, 1905, p. 454; December 16, 1905, p. 899). The public rightly demands such government regulation of railways as will protect passengers from unnecessary accidents as well as shippers from unjust charges, but in this demand the public must not forget the principle that no man is

criminally responsible except for his own act, or neglect to act, and this principle is moral as well as legal.



*Conciliation
Versus Strikes*

The Western Federation of Miners is again attracting attention by reason of the strike in Goldfield, Nevada. At their annual convention, held in Denver last June, the metalliferous miners, who form practically the whole body of the Western Federation of Miners, went on record as opposed to agreements with employers. Contracts with mine-owners were declared to be instruments of oppression, intended to bind the miners hand and foot so they could not strike. The Butte, Montana, local union, which was working under an agreement with the copper companies, was requested to abrogate the contract, which advice, however, it did not follow. At the time the convention of the Western Federation was in session adopting its "no-agreement" policy, another conference was being held in Denver between the coal mine owners of Wyoming and representatives of the United Mine Workers. The object of that conference, which was presided over, by John Mitchell, was to bring about a joint working agreement covering the coal fields of Wyoming. The leaders of the coal-miners were as anxious to procure an agreement with the employers as the representatives of the ore-miners were to avoid such contracts. The conference was the first of its kind which included all the coal companies in Wyoming, and it lasted thirty-three days. The coal-miners had been working ten hours a day without any general recognized wage scale. Miners who worked by the day received \$3 a day in the highest-paid camps. An agreement was reached through which a general eight-hour work-day was established for every man employed about the mines. A minimum wage scale of \$3.40 a day was set for miners. Engineers, who formerly had been paid \$100 a month, working ten hours a day, were conceded \$112.50 a month on the eight-hour basis. A proportionate increase was granted every worker in or around the mines. Many valuable concessions in working

conditions were gained by the workmen. A hospital commission, with full authority to hire and discharge doctors, was provided for at each camp to take the place of the company doctors, for whose services the miners had formerly been compelled to pay whether they needed such services or not. The hospital commission is composed of four members, one representing the company, one the store and office employees who are not members of the union, and two elected from the union ranks. The companies agreed to deduct all union dues, assessments, and initiation fees from the wages of their employees, which means in substance that only union men can remain employed in any of the coal mines. In the event of a suspension of work, either at the expiration of the agreement or otherwise, the companies agreed that the engineers employed to operate pumps and otherwise guard against the destruction of property should not be asked to hoist coal mined by non-union men. The agreement, which covers the entire Wyoming field and affects twelve thousand men, became operative September 1 and runs for twelve months. Following the example of the Wyoming operators, the coal mine owners in Montana formed an association and asked for a conference with the officials of the United Mine Workers. An agreement similar to the Wyoming contract was reached at the end of four weeks of debate, except that the wage scale set for Montana is higher. The miners receive \$3.75 a day. They have the eight-hour work day and the "check-off" system of collecting dues. A former member of the National Executive Board of the United Mine Workers was hired by the Montana operators as commissioner to handle disputes arising under the agreement. The wages paid coal-miners in Montana are higher and working conditions are better than in any other coal-mining center in the country. All this was accomplished through conciliation in the heart of the country where the Western Federation of Miners has engaged in so many turbulent strikes. The coal-miners through wise leadership have gained conditions, without strikes, which the metalliferous miners have been unable to secure after years of industrial

strife. It has been advanced as an explanation of or excuse for the violence in connection with the strikes of the Western Federation, that the surroundings are different from those in the more thickly settled eastern country. The coal-miner in Montana or Wyoming lives in the same atmosphere as the quartz-miner. The owner of a coal mine is not different from the owner of a gold or silver mine. The difference appears to lie in the quality of leadership in the two unions and the consequent policies of the organizations. The results seem to justify the conclusion that conciliation can accomplish more than strikes and that diplomacy is better than revolutionary utterances.



A Breakdown of Ward Government A noteworthy and unexpected indorsement of the commission form of municipal government has come from a recent investigation by a Grand Jury of a bribery scandal in St. Louis. In its report the Grand Jury declares that the lower house of the St. Louis municipal assembly—known as the House of Delegates—elected by wards, should be abolished and that the assembly should be supplanted by a commission or a unicameral body of limited membership. The upper house, elected at large, the Grand Jury finds to be composed of men of ability, dignity, and standing, and it commends their work. The lower house, composed of twenty-eight ward representatives, it says is “a menace to decency, order, and good government.” A large part of the trouble, in the opinion of the Grand Jury, is due to the ward representation. “The idea,” the report continues, “that any one member should represent his own locality to the exclusion of the interests of the entire municipality is repugnant in itself.” Yet this is what has happened repeatedly, and the Grand Jury finds that legislation of the most beneficial public character has been held up and denied. Existing conditions, it thinks, show that the charter of St. Louis has become obsolete and that radical action is necessary. Therefore, the report says, “We most heartily recommend that our present system of a bicameral legislative body, with its large membership, be sup-

planted by either a commission or a unicameral body of limited membership, to the end that the responsibility for the faithful and efficient discharge of the duties of our city officials may be assumed by men elected, not through political pull or ward popularity, but rather because of their approved intelligence, character, and ability.” This instance from St. Louis is only one among many which show that American cities are more and more turning to the Texas idea, first demonstrated in Galveston and Houston, for relief from municipal inefficiency. The commission plan, centering authority and responsibility in a board of perhaps five men elected at large, does away with the difficulties of divided responsibility and conflicting ward interests experienced by St. Louis and most other large American cities. That it makes for efficiency and honesty has been amply demonstrated.



Preparations for Prohibition

With the beginning of the new year prohibition will go into effect in Georgia. The enforcement of a prohibitory law depends upon a supporting public sentiment in the various localities of the State. In those communities where supporting public sentiment is weak the law is likely to be loosely observed or but spasmodically enforced. In Georgia conditions are largely favorable to the new law. In the first place, sentiment against the saloon has been spread widely throughout the State under an effectual system of local option. County after county had expelled the saloon; out of about one hundred and forty only a score or so recognized it as legal. In the second place, Atlanta, which, as the chief city of the State, might naturally be expected to regard the saloon with lenity, was stirred with animosity toward the saloon by the experiences of the riot of September, 1906. At that time it became evident that the worthless blacks who were a menace to the city and the brutalized whites who composed the avenging mobs were fostered if not produced by the drinking-places. It is believed that if a local option election had taken place at that time the vote for no-license would have

been overwhelming. The opposition to the saloon in Atlanta is not merely a sentimental feeling—it has become an element in many men's business principles. Consequently preparations for enforcement are businesslike. Breweries are being transformed into ice-houses and manufactories of "soft drinks." On Decatur Street one saloon at least is giving place to a bank—the first to be located on that street. The city has been districted for the organization of law and order leagues; these will undertake to prevent or drive out "blind tigers." As for saloons under the guise of social clubs, a tax on such places laid by the Legislature is expected to be prohibitive.

Substitutes for the Saloon

If such a reform is to be made permanent, restrictive measures must be supplemented by measures that are constructive. This many churches of the city have realized. In place of the saloons they are undertaking to provide wholesome resorts. We are informed that the churches for the whites are projecting "institutional" facilities to cost over a half million—the Baptists two hundred and fifty thousand, and the Methodists four hundred thousand dollars. For the negro population one colored church is preparing similar facilities. The minister of the church, Dr. H. H. Proctor, one of the leaders of his race in the South, has prepared plans for an enlargement which will include a reading-room and library, a gymnasium, bath, model kitchen, sewing-room, etc. This movement has the indorsement of the Governor of Georgia, the Mayor of Atlanta, Dr. Booker T. Washington, and others. The white people of Atlanta are supporting this movement financially, and, with what Dr. Proctor is securing in the North in addition to what his own people are giving to the limit of their ability, this significant movement would seem assured—a movement to utilize the religious sentiment of a race for its practical betterment by harnessing it to life. In the effort to secure temperance and orderliness these positive measures taken by the citizens and the churches of Atlanta are as important as the new law.

American Painting Reflects American Character

No student of art should miss the opportunity of observing the peculiarly national note in American painting as afforded by the annual exhibitions of the National Academy of Design in New York City. Among some observers it has long been the fashion to slight these exhibitions. This was notably true during the years when the Society of American Artists, a secession from the old Academy, held rival exhibitions. Yet even now, when the Academy has reabsorbed the Society, some critics say that the exhibitions have reverted to the level of their least distinguished period! It is true that the average of the nearly four hundred pictures at this year's show is far from reaching the average of the Ten American Painters' Exhibition, for instance. To Americans in general, however, the Academy exhibitions are more varied, interesting, and suggestive; they serve as a specially popular object-lesson to the whole country in present-day American painting, as distinguished from French, Dutch, or any other. More and more our painters reflect our restless, nervous, but virile energy, our instinct and sense for the vivid in anything, our vivacity and touch-and-go of manner, whether in an individual's movement, carriage, conversation, gestures, or in a painter's brush-work. These qualities are emphasized this year in two departments of painting in which our artists have won pre-eminence—portraiture and landscape. As examples of the first, Mr. Kenyon Cox's portrait of Saint-Gaudens, Mr. Alexander's portrait of Mr. Worthington Whittredge, Miss Emmett's "Father and Son," and Mr. Wiles's "The Twins," may be selected. Expressed by more or less competent technique, one feels the varying vigor and vitality of the subjects. Emphasis is placed upon the tenderer aspects of portraiture in Mr. Henry Oliver Walker's "Brother and Sister," as is usual with this painter, whose refined workmanship also rarely loses sight of the purely decorative as an ideal. But neither with him nor with any other of our best men has this ideal been lowered to a mere prettiness—

a reproach too often and too indiscriminately leveled by foreigners at our painters. Indeed, a certain set of young men, in particular, Mr. Bellows, Mr. Luks, and Mr. Henri, now go to the opposite extreme; they deliberately and conscientiously paint the ugly wherever it occurs; holding that only so can they delineate life as it really is. This idea is also accentuated in the department of landscape. Nature is now being treated not only in some but in all of her moods; Mr. Ochtman's austere "December" or Mr. Redfield's impressive "March" will serve as example. The quality increasingly apparent, however, is the atmospheric—that something which makes one "breathe" the picture, that fidelity to primal tones, that exact iridescence of color which, as seen in the canvases of a Claude Monet, spells the final word in landscape painting thus far. In American art, if Mr. Childe Hassam has not Monet's peculiar power of imagination, he is equally interesting to the student, for he reveals precisely how a nervous American appreciates the quivering vitality of the physical world.



*What is Greater
Excommunication?*

According to the New York Sun's special despatch, Pius X., in his campaign against Modernism, has pronounced the Greater Excommunication against all in any way concerned in the production or reading of the Italian liberal monthly review, *Il Rinnovamento*. Excommunication, as practiced by the Roman Catholic Church, may be either temporary or perpetual, partial or total. Total or greater excommunication involves the loss not only of the sacraments but also of the society and fellowship of the faithful in this world and the next, and makes the offender, as far as the Church has the power, an outlaw. The greater excommunication was pronounced by the Council of Nicæa against the Arians, and in the Middle Ages by the Council of Trent against all heretics. Throughout the Middle Ages excommunication was used with tremendous emotional effect both on heretics and believers. The awful words were solemnly read at evening by the

bishop, surrounded by priests bearing flaming candles, who at the last word simultaneously cast them on the floor and trod out the flame as though they were human souls snuffed out in eternal night. But the weapon was too frequently used, and this constituted one of the many causes for the Protestant Reformation. In Scotland, for instance, if a poor husbandman failed to pay his tithes, he was excommunicated. In Germany, for the contumacy of some citizens, a whole city was excommunicated, as in the case of Nuremberg. In England and Italy Papal excommunications had already provoked immortal protests. Wyclif declared, "No man can be excommunicated who does not excommunicate himself;" and Savonarola wrote, in protesting against his own excommunication: "We ought to obey our Superior in so far as he holds the place of God. But he does not hold the place of God, and he is not our Superior, when he commands what is contrary to God." In the struggle for Italian unity, half a century ago, though Cardinal Antonelli, Secretary of State to Pius IX., declared that the greater excommunication had not been put into force since the Middle Ages, and would not be used against the revolutionary Piedmontese who had brought about the loss of the Province of Romagna to the States of the Church, the Pope did launch that excommunication against all who had promoted or abetted that separation. A decade later, Pius IX. similarly anathematized all who had taken part in the downfall of the Papacy's temporal power. Such a decree now strikes, if we may believe the Sun's despatch, not only the proprietors and editors, but the whole staff of printers and others employed in producing the *Rinnovamento*, as well as its every contributor, subscriber, and reader. The *Rinnovamento* is not antagonistic to religion, but opposes the Vatican's present policy, as other protesting Modernists have done. The sentence was communicated on Christmas Eve to the directors of the review by Cardinal Ferrari, Archbishop of Milan, who, so says the despatch, was also ordered to publish the edict from the pulpit of his cathedral,

whence, it is stated, no similar manifesto has ever before resounded. The decree will certainly sadden many Roman Catholic Liberals who, like Signor Fogazzaro, the author of "The Saint," have felt that they could combine loyalty to their Church with liberty of learning. It is a satisfaction to note, however, that their sadness does not overcome their sense either of justice or of their right to be heard. According to the despatch, the proprietors of the Rinnovamento have replied to the Papal fulmination by an announcement of their intention to continue a firm but respectful resistance to the Vatican's policy, which, they declare, is crushing the liberty of research embodied in the aim of their review. It may seem to them and to us as if the punishment were disproportionate to the crime. In reality, however, Pius X.'s action shows a keen appreciation of the Rinnovamento's real influence. The fact that he would not discharge his high-powered gun at a mosquito is the clearest possible recognition of his adversaries' strength.

*Assurances of a
Fair Trial*

Under the caption "Revolutionists and Patriots" The Outlook last week described the efforts made in this country to secure the release or at least open trial of Nicolas Tchaykovsky and Catherine Breshkovsky. An Associated Press despatch from St. Petersburg now reports that the Russian Premier, Mr. Stolypin, has received the American petition, to which now some five thousand names have been affixed. It is gratifying to add that Mr. Stolypin, after personal inquiry into these cases, authorized the Associated Press correspondent to say from him that "the American public can rest assured that everything will be done to avoid delay in the inquiry, and to give M. Tchaykovsky a fair trial before a competent court as soon as possible." Russian and American ideas as to what constitutes a fair trial differ, but we hope that this utterance may be liberally construed. Mr. Stolypin regretted his inability to reveal the details of the accusation against the prisoner, as the preliminary investigation had not yet

been finished nor had any indictment been formulated. A request that the correspondent be allowed to interview Mr. Tchaykovsky was at first refused; but later it was intimated that the almost unheard-of privilege might be granted.

*Church and State
in France*

A correspondent of the New York Sun has recently given a very interesting résumé of conditions in the Roman Catholic Church, as he sees them, after two years' separation from the State. When that separation took place, many Catholics feared that it might result in the disorganization of the Church in France; others believed that it would be followed by a reawakening of faith among the members of that Church. In the judgment of the correspondent, neither the fears nor the anticipations have been entirely realized. The Church, he says, has gained independence in ecclesiastical appointments and more freedom in the exercise of its religious ministry, and it has suffered a serious loss of property and finds itself deprived of legal status, since the State no longer takes legal cognizance of its existence. There has been no outburst of religious fervor, but a large number of bishops report that their dioceses have lost nothing by the separation, from the religious point of view, and that progress has been observed in various directions since the separation went into effect. It was feared, among other things, that the number of candidates for the priesthood would be diminished. As a matter of fact, in some dioceses it has actually increased. Many bishops are pressing the necessity of concentrating in important parishes in order to make them missionary centers, freed from administrative interference and from the propagation of political ideas. The priests, according to some reports, are taking on more and more the character of evangelists, and devoting themselves to social duties. "My ideal," says a leading ecclesiastic, "is this: that the priest should be the teacher, the public benefactor, rendering to his fellow-citizens all the moral and material service in his power, and devoting himself to them

unconditionally with entire unselfishness." Another ecclesiastic puts his finger unerringly on one of the most disastrous blunders of the past when he says, "We must abandon our isolation, get again in touch with the nation, appear among our contemporaries as useful factors, be not the men of a religious party, but the men of all, the men of God."



Reorganization

According to this correspondent, the two necessary tasks awaiting the Church are the development of religious teaching, and the spirit of association. The Church is now obliged to substitute its own organizations for that which the State formerly furnished. In many dioceses a double organization has been arranged, one administrative, taking the place of the former administrators of church property, the other of propaganda, taking the place of Catholic committees on religious activity, the former having as their first duty the financial administration, the latter the founding of schools and mission work through the press and by lectures. An admirable step has been taken in the direction of publicity, and almost everywhere the Church is receiving and giving openly, and according laymen a large share in the management of collections and the uses to which they are put. "Since the public is called upon to pay the expenses," writes Monsignor Ricard, "it is clear that it may consider it has the right to know the budget of receipts and expenses." Reports from many quarters show that the receipts collected by these improvised organizations are sufficient for the annual maintenance of worship. A broader participation in the life of the Church on the part of laymen appears to be one of the features of the present condition; and another promising feature of that condition is the apparent determination of the bishops not to form a Catholic party. That idea the Sun correspondent characterizes as "chimerical and dangerous," and declares that it is no longer to be feared. It has been rejected by a majority of authoritative Catholics and by the bishops. After

two years of separation, the Sun's correspondent declares the results seem to indicate that the process of reorganization is well on its way, but that its progress must be slow, and that persevering efforts will be required to bring order and solidity into the church organization. It is significant of the Pope's anxiety to help in the movement of reorganization that the number of French cardinals has been increased from five to eight.



A New Year's Homily

The praises of memory have been often sung. But to be able to forget what should be forgotten is as advantageous as to be able to remember what should be remembered. We praise a good forgettery.

Forget your enmities. Forget the wrongs that have been done you, the insults that have been offered you, the injuries you have suffered. Or remember them only to seek out some occasion for helping him who has wronged you. You have vowed that he shall never have an opportunity to insult you again. Right. One way is to avoid him; the other way is to make him your friend.

Forget your faults and failures. Or remember them only to learn the lesson they have to teach, the frailty or folly or wickedness of spirit which they should disclose to you—the vanity that weakens, the pride that hardens, the greed that corrupts. Let your past be not a ball and chain tied to your ankle to keep you back, but a journal to tell you what road you have traveled. Then, looking back only long enough to see where you are and what your course should be, forget the things that are behind and press forward.

Forget not your sorrows. You cannot forget them. You do not wish to forget them. But forget their bitterness. Forget the despairing, failing battle against them. Forget the doubts of God's goodness and life's value which they awakened in you. Remember the alleviations, the consolations, the love of the loved one in the past, the sympathy of friends in the present, the comfort of

God's presence in all. Call to remembrance your songs in the night.

To remember the enmities of the year is to cultivate the spirit of hate; to remember the sins of the year is to indulge in the bitterness of remorse; to remember the unavailing struggles against approaching sorrow in the year is to continue the struggle after the issue has been determined.

Only a little of our life is spent in the present. Most of it is spent in memories of the past or in anticipations of the future. You can make these memories sorrowful or joyful, these anticipations fears or hopes. You can make your New Year a happy New Year by forgetting the enmities and remembering the friendships, forgetting the failures and remembering the successes, forgetting the defeats and remembering the victories, forgetting the bitterness in sorrow and remembering its consolations.

The Outlook wishes you a Happy New Year.



Mayor McClellan and the Aqueduct

Mayor McClellan, of the city of New York, is the official head of one of the greatest public works, if not the greatest, ever undertaken by a single municipality. This enterprise, which he has organized so auspiciously, is in danger of serious if not irreparable injury.

In contrast to many undertakings which have brought upon American municipal government the reproach of inefficiency and corruption, the engineering organization which has been created for the purpose of constructing the great Catskill Aqueduct has been conspicuous as an example of efficiency and public service. In the midst of the Catskill Mountains there are two huge natural basins. At the bottom of one of these lies the charming little village of West Shokan. On almost every side rise some of the highest peaks of the Catskill range. Pleasant farm lands, many of them with substantial and well-proportioned old houses, stretch out from the village toward the wooded heights. That New York City may be amply

supplied with water, this village and its surrounding farm lands are to be flooded. From this lake, and from one to be formed in the other basin, water is to be conveyed in an aqueduct which will extend southward, piercing the Shawangunk Mountains, crossing the level country to the Highlands of the Hudson, climbing half-way up Storm King above West Point, diving hundreds of feet beneath the bed of the Hudson River, and then winding for fifty miles or more down to the thirsty city. In order to make the lake of West Shokan, an enormous dam of stone and earthwork must be built. This is already named the Ashokan Dam. The whole enterprise requires daring, skill, and well-adjusted co-operation on the part of the engineering force.

An engineering force that is characterized by daring must be composed of men with enthusiasm for their enterprise; one that is characterized by skill must be composed of men of education; one that is characterized by co-operation must be composed of men inspired with an *esprit de corps*. The Board of Water Supply in charge of the planning and construction of this aqueduct has created such a force. By exercising rare judgment in selecting men, and by imparting to them a spirit of confidence and pride in their work, the Board has put at the service of New York City an engineering organization which in character and competency has probably never been equaled.

To indicate how genuine is the enthusiasm of the force a single instance must suffice. One of the subordinate engineers, a man of varied experience in hydraulic work, had contributed certain plans that improved very materially the design of the aqueduct. After the work was under way he received from a private company the offer of a position not only paying twice the salary he was receiving but also affording opportunities for most interesting professional experience. He declined and stuck to his post, not merely out of a sense of duty, but also because of his faith in the work he was doing and a quiet pride in the whole project. To indicate how much expert knowledge has been put to the service of the city it must suffice here simply to refer to the

opinion of one of America's leaders in technical education, who declares the three consultant engineers to be among the foremost of their profession in the country. To indicate the *esprit de corps* of this body of engineers it must suffice here to cite a single incident. When ground was broken for the aqueduct, there was a celebration in the vicinity of Peekskill. On that occasion the Mayor, the members of the Water Board, and the force, engineers of various ranks, draughtsmen, rodmen, axmen, and office-boys, gathered to hear speeches. Men wore the colors of the aqueduct, as college men wear their college colors. There was a glee club. On the way from New York and back again the men sang songs which celebrated incidents of the undertaking as college songs celebrate incidents of college life. In a few days every man who attended, down to the office-boys, received a letter from the Water Board thanking him for his personal attendance and for the part he was playing in the enterprise.

To-day the engineers who, moved by pride in their work, disregarded other offers, are thinking about what steps they shall take to seek other employment; trained to value excellence rather than show, they are chilled by the fear that what they have done will fall into the hands of men who will botch it for the sake of some ulterior purpose; proud of their organization, they think they see the beginnings of disintegration. Why? For very good cause. Their chiefs have been subjected to investigation, and are awaiting promised official charges of "incompetency and misconduct."

If there had been any revelation of corruption or dishonesty, all honest men would be willing to acquiesce in even the total destruction of the organization. But dishonesty is not even charged. What, then, is pleaded in justification for the peril to this great enterprise?

The Commissioners of Accounts have not as yet formally preferred charges against the Board of Water Supply; but they have issued a report in which they give notice that they will formulate charges and give the grounds for their

action. Surely such grounds ought to be explicit and convincing. Surely an enterprise of such magnitude should not be imperiled on grounds that are trivial or meager. The Outlook has tried to get from the Commissioners of Accounts the full text of their report, but has received word that no copies are available. It has applied to the Board of Water Supply, but has received the astounding information that the Board against which the charges were to be directed had not even been considered in the distribution of the report, though some at least of the daily newspapers had been supplied with it. The Board has at last received a single copy, after one of its members had preferred first a request and then a demand for it. We leave our readers to form their own opinion as to this proceeding. In the meantime The Outlook must rely upon the fairly full newspaper abstracts and quotations.

The specific charges are two: (1) That in the matter of letting the contract for the building of the Ashokan Dam the members of the Board of Water Supply "failed to take such steps to satisfy themselves of the accuracy of the statements made to them by their chief engineer and consultants as would be expected of ordinary business men of experience;" in other words, that the Board in deciding on technical questions acted upon the unanimous advice of experts who stand at the head of their profession. (2) That the President of the Board had given to the business of the Board "but a scant portion of his attention"—more specifically, that he did not go to the site of the dam and to the headquarters of the Board as often as the Commissioners thought he ought.

The Outlook has carefully examined the full transcript of the testimony on which these charges are based. Not only are the charges themselves trivial, but the report to the Mayor from the Commissioners of Accounts in which the charges are made grossly misrepresents certain important portions of the evidence. We do not believe the Mayor will regard the charges seriously. The first is merely the pitting of a lawyer's view of an engineering question against the view of a solid phalanx of

engineers. From the lowest engineer on the aqueduct to the most expert of the consultants the view is practically unanimous that the contract for the dam was rightly awarded; that the lowest bidder was inexperienced in dam construction, that his bid was too low, that the acceptance of his bid would have resulted in wastefulness and delay. As to the second charge, the answer is plain. The work of the Board of Water Supply is to be judged by its fruit and not by the number of times its members sit in their office chairs. Its achievements so far come near to being unprecedented; it is both unreasonable and unjust to apply to such a Board the tests that are suitable for office-boys.

We do not know whether some personal quarrel, some political ambition, or mere mania for investigation, has been the cause of putting this Board under fire and placing the construction of the aqueduct in peril. Whatever the cause, we hope that the Mayor, who deserves great personal credit for his leadership in the creation of the aqueduct, will put an end to the scandal and save the city's project from further impairment by dismissing the charges.



A Word on Gambling

During the Civil War I resided in Terre Haute, Indiana. This city of fifteen thousand inhabitants was on the direct line of the great inter-State railway between New York, Philadelphia, and Baltimore on the east and St. Louis in the southwest. Indianapolis to the east of us and St. Louis to the west of us were great gambling centers, and gambling through that whole section was a common vice. In my congregation there attended, occasionally, a very polished gentleman who was without any recognized profession, and was currently believed to be a professional gambler. He was unquestionably familiar with that profession, and gave me some interesting information concerning it. Many of the playing-cards of commerce, he once explained to me, the skillful expert could read from the back as well as from the face. Gamblers hunted in couples.

One of two partners would travel along the line of the railway as a drummer and would sell playing-cards at a marvelously low figure to all the hotels. Three weeks later his partner would follow him, and would allay the suspicions of the wary by never having a pack of cards of his own, but always buying them of the hotel for the game. The issue of the game was of course never doubtful.

Coming East at the close of the Civil War, I found a different kind of gambling going on in Wall Street. This story of the Street was told me by one of its habitués. A certain stock speculator whom I will call Mr. X. had a considerable amount of unprofitable stock which he wished to dispose of. He had acquaintance with the popular pastor of a large and fashionable congregation who was totally unable to keep a secret. The shrewd speculator called on his unsuspecting friend one day and imparted to him, in the closest confidence, some valuable information. The stock of the — Mining Company was certain to rise. "I have been buying some of it myself," he said, "and I advise you to invest in it for a rise. How much money have you got?" "A thousand dollars in savings banks, but that is my little all," said the minister. "Draw it and buy the — mining stock. I am so sure of it that if it fails to rise I will take it off your hands at the price you paid for it. But remember, this is a profound secret. Not a word to any one else." "Surely not," said the delighted minister, "not a word to any one." He drew the money and bought the stock. He told all his relatives and all his wife's relatives, and they told all their friends, and before the week was out the report of the "sure thing" was all over the parish, and Mr. X. had sold his unprofitable stock at a very good profit. It did not rise; the minister came to his counselor with a rueful countenance. Mr. X. was as good as his word, took the shares the parson had purchased and paid him back his thousand dollars. But when the parson hesitatingly suggested that some of his intimate friends had made purchases also, he was reminded that the "sure thing" was to have been kept a profound secret. "I will keep my

promise and repay you," said Mr. X., "but I can't take care of your friends."

Whether these stories are true or not is immaterial, though I have no reason to doubt their truth. Legends serve as well as history the purpose of illustration; and these stories, whether legends or histories, illustrate the methods of the gambling fraternity.

There may be some gamblers who play the game fairly, but, so far as I can learn, they are very few. For it is the nature of the gambling passion to breed dishonesty. A truly honest bargain is by both parties to it intended to be profitable to both. If A buys a horse of B for \$250, and the deal is a square one, it is made because A values the horse more than he values the \$250, and B values the \$250 more than he values the horse. It is true that the deal may be dishonest on one side or on both. The vender may palm off a worthless horse; the purchaser may pay in counterfeit money. But if the bargain is a square deal, it is one by which both parties are supposed to be profited. In a gambling transaction only one party can profit. What one gains the other loses. One makes his money out of the other. Gambling is simply a scheme for transferring money from the pocket of one man to the pocket of another man, with no equivalent given in return. The only semblance of an equivalent is the chance that the transfer may be made in the opposite direction. The honest gambler is not a thief. He resembles a thief in one important respect: he transfers his victim's purse to his own pocket, and gives him nothing in return. But he is unlike the thief in one equally important respect: he gives, or professes to give, the victim a chance to get his opponent's purse without giving for it any return. But whether the gambling is by boys pitching coppers on the sidewalk, or by fine ladies playing bridge, or by professional gamblers playing with cards or dice or roulette-wheel, or by speculative gamblers on 'Change playing with stocks or grain, the basic motive is always the same—the desire to get something for nothing. And, however veiled, that is always essentially a vicious and sordid desire.

There are three morals to be drawn from these incidents and the principle they illustrate.

First, If you gamble with cards, be sure you know not only your cards but also your partner.

Second, If you gamble with stocks, trusting on "inside" information, be sure you understand the motive of the man who first furnished the information.

Third, Do not desire to get something for nothing; then you will not gamble at all.

L. A.



Springs of Life

Multitudinous as are the human lives which flow upon the earth, the hills of the Lord are infinite, and each little existence finds its source in a secret peculiar spring. Much of the trouble on every hand, the strain and restlessness, comes from the failure to keep a path open and traveled back to this spring, each man for his own feet.

The neglect is easy enough, and comes about for the most part in very virtuous ways. Such a one is working hard for his fellows; how can he possibly drop his tasks and run away and sit down by himself? Then, again, as one travels down the widening world-valley, one encounters many hundreds of streams deeper and finer than one's own, some of them prating loudly enough of the merits of their success. Would it not be a broader and humbler action to follow these streams back to their springs, when the need for primal refreshment comes, than to go ever tracing and re-tracing one's own familiar windings?

As a matter of fact, there are, of course, no paths for us to other men's springs; the Wisdom which has created us has seen to that interdiction. But if there were, there could hardly be a mistake more cruel and dull on our part than the effort to follow them up. It would seem that a flaming angel must stand at the final turn to smite us away and blind our daring eyes. We may drink of the rivers of all the world and thank God for the privilege; but only of one spring, our own.

One may learn to guess from the eyes

of the various people one meets in the world which of them have kept the path open, which have neglected it, which, alas! have lost it utterly. The tell-tale expressions range all the way from a clear shining of peace and humor to a haunting tragic restlessness, or, worse, a lethargy. There are not many—sad truth to tell—who seem to follow the path every day. Yet there are some such people. The writer once stood beside a woman whose notable kindness of heart brought her friends daily to lean upon her, and heard her instantly refuse a sufficiently simple office of philanthropy.

"Why would you not do it?" he ventured to ask, when the baffled advocate had departed, and he stood alone again with his friend.

She regarded him with her clear eyes a moment, hesitated, then smiled and answered:

"Well, yes, I will tell you. I have found that I cannot do work like that; it cuts me off from my springs."

It seems that the poor vexed earth must be glad if all her children would thus relieve her of their insistent presence awhile during each strenuous day. Of doing and doing there is no end, of planning and hoping and striving; but of simple being there is not enough always to keep the mill-wheels in motion and bear the ships to the sea.

In a world of diversity so surprising and so unfaillingly excellent as this motley globe ("motley's the only wear") it follows of course that the springs of life lie in all sorts of nooks and corners, strange and inexplicable enough to those who do not own them. What is this brother doing, perversely setting his feet towards the flinty rock, and that towards the very desert? Springs do not rise there; they rise in the forest, green and fragrant and cool. Ah, but the truth of the matter is that springs rise everywhere; in the heart of New York City there still are springs, and in the sandy plain. It is only essential that every man understand his own thirst.

To the perfectly honest and simple-hearted such understanding is clear. They drink and remain unperplexed. But the timid and doubtful refuse some-

times to claim their own through humility, and the world loses them. Yes, it is even so bad as that; the world, which has need of them, every one, loses them and suffers. That they lose themselves is sad enough; but that the world and their fellow-men lose them is downright sin on their part. What sort of children demands the world, human lives of what nature? Faint and trickling, muddy and dull? Away with them! No; give her joyous lives, springing each day from the primal source, welling anew from the infinite, touched by the angel of peace. Only such vigorous lives as these can do her work for her.

We have an abiding conviction that joy was meant for the children of men, joy and peace, even here and now. Eternity will be no more begun when we are dead than it is at this moment; why, then, do we insist on postponing our eternal advantages? The way to our joy and our peace is more simple than any trouble of which we complain, and lies close at hand: Only to be true to ourselves, to hark us back to our springs of life, and then to go bravely down through the world, doing our work well. The primal secret is our own, but we interpret it to the world in daily parable.



The Spectator

Not many seasons ago the Spectator had an opportunity to observe somewhat closely the mental processes of a little group of French teachers in a Catholic private boarding-school in one of the suburbs of Paris. During the vacation boarders were taken—chiefly teachers from similar schools in Paris or the provinces, with a semi-occasional foreigner seeking a chance to practice the language. It was with this aim that the Spectator had become, for a few weeks, a member of the household. The school, it should be said, was not merely formally Catholic; its directress and senior teachers were members of an "Institut" founded expressly to educate the young in the true faith; its daily life from early "messe" to evening "prière" was practically that of a convent; and the views and methods of its teaching force may

fairly be taken as representative of those of the religious bodies whose schools the République Française has recently abolished—differing, if at all (it would seem fair to assume), on the side of greater liberality. The fragments of conversation which follow are chosen as among the more significant utterances of the various teachers with whom, from time to time, the Spectator talked. They are transcribed here with the thought that they may prove, to the reader, interesting side-lights on that vexed question of Church and State which is still rending France.

It was on the morning of the 14th of July, the great national fête day on which is celebrated the anniversary of the fall of the Bastille, that the Spectator first received naïve enlightenment as to the reactionary spirit of the little group. It had struck him that a certain coolness, as well as a noticeable lack of information, had been displayed whenever the subject of the day's festivities at Paris had been broached. In a sudden burst of confidence the true state of feeling was revealed—by the teacher, as it chanced, of highest rank and attainments in the institution. She had merely paused for a moment in passing, when some casual question precipitated her pent-up feelings.

"You know," she began, "not all the French like the *quatorze juillet*. No! not half of them. For what does it stand for? The Revolution! and the French do not love the Revolution."

"But the Bastille?" suggested the Spectator. "Surely you do not wish that the Bastille were still standing?"

She raised expressive shoulders.

"What harm would it do us, the Bastille? But all these strikes, all these *mauvaises gens* brought up without religion—! And then it was only a mob that took the Bastille. Also, la France is not glorious now as she was in the time of Louis Quatorze. Ah, there was order in those days!—and under Napoleon too—he made order. But Louis Quatorze—ah, it was then that la France was glorious, and great, and respected abroad!"

"But not so much so," the Spectator

could not help suggesting, "under Louis Quinze—"

She waved aside the implication—

"Ah, but in the time of Louis Quatorze—"

One afternoon, drawn on by a bright-eyed little woman who showed an unusual amount of interest in things American, the Spectator found that he had passed from the general subject of the multiplicity of sects in the United States to the curious phase presented by Christian Science. Not being himself of that persuasion, the Spectator would have been much put to it to produce, in English, a clear statement of its fundamental doctrines, and he smiled internally at his own temerity as he rattled on in faulty French, recounting tales of apparently miraculous cures resulting from the application of a new interpretation of Biblical history. The little Frenchwoman listened with rapt attention; but when the Spectator paused, she sighed deeply, shook her head, and remarked:

"For my part, I suspect it is the devil, not God, who works these cures."

"But why," asked the Spectator, "should the devil do good?"

"That a greater evil may follow," she answered, with the glibness of one who utters a stock phrase. Then—

"That is the way the Masons perform their miracles, you know—by the aid of the devil."

On the Spectator's expressing surprise, not to say doubt—

"Yes," she continued, "the devil is there *in person*. Oh, I wouldn't believe it myself, at first. But some of our priests got themselves introduced into one of the meetings, to see what happened, and there was the devil in person, sitting in a chair! And when they made the sign of the cross, he vanished. So now, of course, I *know* it is true!"

It was on another day and with another teacher that the Spectator introduced the subject of the Reformation.

"Ah, Luther? Of course it was just self-will and obstinacy that made him

start the Reformation. In the first place, he set himself up against the Pope in the matter of indulgences, which was very wrong. Then, when the Holy Father corrected him, he got angry—his *amour propre* was roused. Of course he was a very wicked man, for he seduced a nun. She was to blame too, naturally, but not so much as he—*car Luther était un homme très séduisant*. . . . The English Church? Oh, that was quite a different story—a very simple one. There was just one cause for it. Henry the Eighth wanted to divorce his wife, and the Pope wouldn't permit it. So he founded a new church, with himself as the head—*et voilà l'église anglicane*."



From these eminently simple and concise explanations the general character of the histories in use at the *pension* may be imagined. The History of French Literature was an especially interesting work. However brief the biographical notes on any author, there was always space for an account of his education by the "good Jesuit fathers;" for the relation of death-bed scenes in which the calling of a priest figured largely; or, perhaps, for an expression of regret that the writer had not lived longer, as in that case the "sound religious teaching instilled into him in his youth would surely have borne fruit."



In this connection the experience of a young English girl encountered by the Spectator at the pension is in point. She had spent nearly a year there "buried," as the phrase among students in Paris is, far from her friends, in concentrated study; and at the time of the Spectator's stay was following the summer course at the Alliance Française, whose certificate is much prized by teachers. Brought to this severe test, she found herself well up to the standard in her grammatical knowledge and in her speaking and writing grasp of the language. But when the question of literature arose, it was quite another story. After her first lecture, beginning to realize her deficiencies in this line, she

mentioned to her teacher at the pension the name of a certain French Literature (the most complete and scholarly published) which the Alliance had strongly recommended. Hands were raised in holy horror. What! That impious, that scandalous book! Never! She must not sully her young mind by contact with it. Daunted by the outburst, she did not venture on the purchase of the history till toward the end of the course, when, in desperation, she bought and secretly read it. But it was too late. She failed in her examination by two or three points—a deficiency amply accounted for by the character of her training on this one most important line. Her confession of these facts to the Spectator toward the close of his stay was not, as may be imagined, wholly untinged with bitterness. As to the new history, her young girl's innocence had found in several weeks' perusal nothing to shock it; while as to the one in use at the pension—"What does it tell you?" she exclaimed. "That a man lived and died a Christian! And that's about all!" So, at the eleventh hour, was the truth brought home to her that the scathing condemnation of "Tartuffe" as an attack on the Holy Catholic Church does not equal in value, as training for a scholarly examination, its analysis as one of the masterpieces of the world's dramatic literature. Now, there is no doubt in the Spectator's mind that, whatever may have been true of Molière and the "good Jesuit fathers," the teachings instilled into their pupils by certain devout Catholic ladies of his acquaintance do, in many cases, bear excellent fruit—moral, if not intellectual. With minds hermetically sealed against the reception of an idea opposed to the Church's teaching, these children may grow up, and grow old, in the serene conviction that theirs is the one true Church—the greatest, the most glorious, the "safest"—and in the practice of all, or nearly all, the Christian virtues. Why, then, you may ask, if they are happy, find fault? Well—the République Française *has* found fault—for reasons which the Spectator, at least, no longer has any difficulty in imagining.

Edward VII. as Diplomatist

BY ISAAC N. FORD

“**A**NOTHER Tailor King like George IV.!” That was an experienced diplomatist’s premature forecast soon after Queen Victoria’s death. He had been reading the “Greville Memoirs,” and was impressed with superficial analogies between the characters of Edward VII. and the last of the Georges. He assumed that the ceremonial side of royalty would be uppermost during the new reign. He gave the sovereign full credit for resourceful tact, distinction of manner, and social graces, but considered him incapable of submitting to the daily drudgery of examining state papers and of exerting personal authority in home and foreign affairs. He was confident that a sumptuous coronation would be ordered, that niceties of etiquette would have increased importance, and that Court functions would be conducted with unexampled dignity and stateliness; but he lacked either discernment or imagination for anticipating that Edward VII. would become one of the foremost figures in world politics. When an accomplished diplomatist, favored with long acquaintance with the King as Prince of Wales, displayed so little insight, it was not strange that there was a lack of public appreciation of the potentialities of a unique personality.

At the opening of King Edward’s reign Berlin was the center of European diplomacy, as Paris had been when Bismarck entered upon his series of machinations and triumphs. The personal ascendancy of the German Emperor was unchallenged in Europe. The dismissal of Bismarck had been a stroke of masterly audacity, since it disclosed inherent strength of character and an inflexible determination not to be overshadowed even by an empire-maker. It had increased the young sovereign’s authority, and moderation and self-restraint had come after sensational and theatrical

incidents. His will had become the strongest force in Europe; and England was isolated, distrusted, and discredited. In the course of seven years conditions have been transformed. London is now the diplomatic capital of Europe. Resentful enemies like France have been reconciled; friendships with America, Austria-Hungary, Italy, and Spain have been strengthened; strained relations with Russia and Germany have been eased; and by the alliance with Japan forces have been readjusted for the maintenance of existing order in the Pacific. A new balance of power has been established in Europe, and the diplomatic resources of the British Empire have been reinvigorated and enlarged. While there have been eminent statesmen in the British Foreign Office—Lord Lansdowne and Sir Edward Grey—these transformations have been mainly King Edward’s work. Fifty years hence there may be a true sense of proportion, so that his services as an empire-builder and a peace-maker can be judged aright. At present there is only a vague conception of the momentous influence which he is exerting in world politics. Critical estimates are premature because a sense of historic perspective is lacking.

As the most conspicuous diplomatist of the time, King Edward may be treated without formality, but not without great respect. His character is a composite one, with a strong strain of hereditary traits and with qualities developed in the environment of a prolonged apprenticeship as heir to the throne. What may be described as the Victorian heritage includes absolute truthfulness, capacity for work, shrewdness of judgment, persistency of purpose, high-minded patriotism, and consciousness of moral obligation. These virtues were less apparent while he was Prince of Wales than some of his mother’s minor characteristics, such as stately elegance of

manner, kindness of heart, intense interest in small details of Court etiquette, and a lively sense of humor. Light-hearted and volatile in spirits, the patron of the turf and the idolized leader of the smart set took his pleasures easily and reveled in bright, spirited conversation and the luxurious recreations of country-house life. He could not be suspected of having the indolent habits of the Georges, when he was displaying untiring energy in promoting public charities and in conducting ceremonials; but his reserves of working power were not divined until he ascended the throne and devoted his talents to the service of the state. The Victorian virtues then shone out with unimpaired luster, and along with them were qualities of his own which facilitated his work.

There was the precise knowledge of detail which proved helpful to him when great state functions were planned or diplomatic policies carried out. There were the resources of tact, simplicity, and bonhomie, which were serviceable in the management of men at home and abroad. There was the quickness of decision as a safeguard against procrastinating habits, suspension of judgment, and vacillation of will. There was the flexibility of mind for adapting him to circumstances and protecting him from harassing controversy over minor details. There was the freedom from prejudice which had left him on terms of close friendship with both Gladstone and Beaconsfield when his mother could not conceal her antipathies and preferences, and which was to enable him to balance his social activities so impartially that he could work as readily with one Prime Minister as with another. To his natural trend to greatness on a high plane of action was added a special equipment from his protracted training in public life.

The King has taken a more active interest in foreign affairs than in any other branch of state business. Diplomacy has become with him little short of a ruling passion. His success in it is due in large measure to his honesty and sincerity. He is trusted at home and abroad. He has his mother's instinct for going straight and keeping faith with men and nations. Heredity

has left a strong impress, for here, whatever may be said of his remote Hanoverian forbears, his father and mother were conspicuous for absolute truthfulness. Queen Victoria was so careful of her reputation for candor that when Gladstone was dead she refused to accord to him pre-eminence in statesmanship or to profess for him a warmth of personal attachment of which she had never been conscious. She never deceived either her own subjects or foreign governments. King Edward commands confidence by similar directness of purpose. He plays an honest game of diplomacy, with the cards on the table in plain view, and with motives, methods, and objects frankly disclosed. Napoleon III., whose statecraft was tainted with Machiavellian intrigue, would have considered his straightforward method clumsy and deficient in cleverness; and Bismarck, who had a cynical indifference to ways and means and made flagrant use of secret wiles and backstairs agreements, would have described it as unbusinesslike; but it is suited to a time when plain dealing and publicity are indispensable. The *entente* between England and France was brought about because the King was trusted personally by a sensitive nation suspicious of "perfidious Albion." The German Emperor's subtle play over the Morocco Conference came to nothing because the King was against him and Frenchmen knew that they could depend upon England in an emergency. In the King's relations with sovereigns, presidents, ambassadors, and nations there is not a trace of dissimulation or double dealing.

To truthfulness is added the sovereign's representative character. He is as English as the nation. The German Emperor is in close touch with the Fatherland, and controls its foreign and maritime policies because he understands the interests of the Empire and the natural aggressiveness and racial ambitions of his subjects. King Edward, with equal discernment and fidelity, represents England—its conservatism, its respect for established order, its conciliatory disposition, and its practical instincts. He is in sympathetic relations with his subjects. He has the incomparable gift

of forecasting the trend of forces of public opinion. Reconciliation with France as a Mediterranean Power, a reasonable understanding with Russia respecting Asia, and more neighborly relations with Germany have been brought about without undue haste or surrender of any vital principle; and each policy in turn has received popular support in the Kingdom. The most difficult undertaking was the restoration of good feeling with Germany, for French suspiciousness had to be guarded against and English jealousy allayed. The visit of the German Emperor to Windsor was deferred until the right moment, and it was then converted into a state event of supreme importance. The two sovereigns, after being pitted against each other for a long period, met on equal terms as though there had been a drawn battle. Berlin could not claim a victory for aggressive diplomacy, and the only ground for rivalry was honorable emulation in peace-making. The King is an optimist, who believes that all things are working for the peace of the world; but he is neither credulous nor in a hurry. He stands for something essentially English, enlightened self-interest, when as an opportunist he arranges an armistice in South Africa or proposes working arrangements between rival nations based on mutual accommodation.

One of King Edward's salient qualities—and it is a portion of the Victorian heritage—is his common sense. He has an unerring perception of the adaptation of means to ends, and a subtle comprehension of what can be done and of what is impracticable. Favre formed this estimate of Bismarck in conducting negotiations with him: "I found him to be a political man of business. He seems only to calculate with what is actually before him; his point of view is only directed toward positive and practical results, and he is indifferent to everything that does not tend to useful ends." King Edward is a diplomatist of the same practical turn of mind, although he is more scrupulous than Bismarck in the choice of means, and prefers the full glare of publicity to the half-lights of intrigue. He is as businesslike in his objects as he is orderly

in his methods and processes. He deals with facts and tendencies as they are, works with the grain of public opinion rather than against it, considers a good understanding between rivals more profitable than strained relations, and is content with a stroke of practical business here and there in the interest of peace without claiming credit for his diplomacy as anything heaven-sent, or particularly brilliant or deep.

Flexibility is one of the secrets of the evolution of the King's character. It is shown in his methods of dealing with men and of accomplishing results. Queen Victoria had her own point of view, especially in foreign affairs, and was drawn into many vexatious controversies with her Ministers when state papers were not submitted to her, or decisions were reached of which she disapproved. She had her own mentors and advisers outside the Cabinet, notably the Prince Consort, Stockmar, Melbourne, Beaconsfield, and Granville, and hampered the independence of Palmerston, Russell, and other Ministers. Her letters recently published show that she was in the habit of revising diplomatic correspondence with her own hand, and of interfering strenuously in the conduct of foreign affairs. There has been no revival of Stockmar's sophistries during the present reign. The King accepts the constitutional theory that there is no stronghold of administrative authority outside the Council of Ministers of the Crown. He finds a clearly defined field of activity for himself in keeping in constant communication with his responsible advisers, and working with them tactfully and effectively. An outside mentor he does not need when his knowledge of affairs, his capacity for business, and his resources of influence and prestige are unrivaled. If the initiative in diplomatic policies sometimes comes from him, there is no shifting of constitutional authority, for his Ministers are easily persuaded that, with his dynastic relationships and friendships, his experience and judgment, and his popularity at home and abroad, he is the safest adviser whom they can have. He does not wait for emergencies to arise, but discusses them in advance as possible contingencies.

cies; and when the necessity for action comes, he and his Ministers are of one mind. His supremacy in foreign affairs is complete, because he has broken away from the conventional formalities of court life, and, without straining of royal prerogative or any challenge to Parliament or Ministry, is exercising much of the masterful authority of an American President.

The King's method is the art of managing men and regulating affairs by short talks, informal conferences, and quiet understandings. He writes fewer letters and state papers than Queen Victoria. When his reign comes to an end, his diplomatic correspondence may be as meager as hers was voluminous. This will not be a proof of lack of industry or neglect of public business. It will merely mean that he was economical of his time, left the drudgery of correspondence to his secretaries, and found it easier and more effective to talk over matters of state and diplomacy with public men than to dictate or to revise letters, which would be exposed to critical examination. If he were a diplomatist with inscrutable mysteries to conceal, like Napoleon III., this might be a dangerous practice. His own methods are so straightforward and his motives so sincere that frankness is a safe resource. He wants honest dealing among nations and a peaceable solution of every question, and his opinions are as candidly expressed to foreign Ambassadors as to his own Ministers. He is an attentive listener, and his unforced, businesslike comments, while not brilliantly phrased, are practical and to the point; and whoever hears them is impressed with the reasonableness and unaffected good sense of his opinions. He brings to every conference and discussion the spirit of good breeding and conciliation. Without sacrifice of dignity or relaxation of etiquette, he blends distinction and cordiality in charm of manner. The result is the same whether he is conferring with public men at English country-houses, or entertaining distinguished Europeans in Paris or Marienbad. He begins by setting them at their ease and ends by securing their co-operation and support.

The King, with his high qualities and flexibility of mind and method, has unrivaled distinction and fascination. There is no lack of either firmness or power, and there is a characteristic charm which suffuses his personality as a smile softens and irradiates a face. It is a winsome rather than a commanding personality. He is neither self-opinionated, nor argumentative, nor domineering. He is tactful, considerate, and persuasive. He deals with matters of state or of diplomacy with the light touch of a keen observer and a man of the world. While not without sentiment and ideals, since he has a lofty enthusiasm for peace-making, he is content with proving how useful the business of reigning can be made. He does not exaggerate the value of his services, nor consider himself indispensable to the Empire, nor encourage flatterers to talk about his mission in world politics. He does not love power for its own sake, nor is he dogmatic respecting any order of policy. If he lacks the German Emperor's artistic sensibility and eclectic faculty for absorbing information, he does not pose as a many-sided genius who knows a good deal about everything, nor does he persist in taking the center of the stage and overshadowing rivals. His knowledge is precise and at his fingers' ends; his memory of details, names, and faces is phenomenal. He evades publicity, and prefers to work, so far as possible, without observation. His quickness in noticing petty things like a misplaced decoration or a flaw in a court ceremonial has given place to mastery of great affairs. He labors strenuously for high-minded ends, but does not encourage heroics over his career. His is a personality that does not repel support by affectations of manner or vagaries of mind. He attracts and hypnotizes men and nations by communicating to them his own conciliatory spirit.

The King's activities are not restricted to foreign affairs. His Ministers are responsible agents of Crown administration under the supervision of Parliament; but he himself stands apart from political groups and exercises a salutary influence in facilitating solutions of

national and Imperial questions. There is no meddlesome activity, but there is diplomatic use of the resources of his exalted station and social prestige. Peace was made with the Boers on magnanimous terms, because he thought that the time had come for a suspension of barren warfare. Under two administrations he has shown his faith in conciliatory processes in Ireland. Military reorganization was a miscalculated failure until he took it up; and it became a definite policy when the report of Lord Esher's commission was issued. When Mr. Haldane's scheme for the creation of a new system of home defense was exciting only languid interest, it was the King who imparted a powerful impulse to it by inviting the Lords Lieutenant to a conference at Buckingham Palace. The settlement of the railway controversy was due in no small degree to his personal influence with the Chairman, brilliant as was Mr. Lloyd-George's management of a difficult affair; and it was not until the seven years' armistice had been concluded that there was public knowledge that he had been helpful in averting a calamitous struggle. He stands behind his Ministers in grave emergencies and assists them by timely hints and judicious suggestions to the right men, and the reinforcement generally proves irresistible. He cannot be deprived of opportunities for free action by the settled order of constitutional practice, and there is no risk of the development of absolutism when his persistence is held under restraint and he is indifferent to the issues of party politics. The King is able to work in his own way because he is screened from observation. The cymbals are not sounded either at Court or in the press. In place of self-advertisement and indiscriminating laudation there is wise reticence. Etiquette protects him against thoughtless discussion, and it is not considered good form in society to talk about him. The newspapers are discreetly silent, and there is no dazzling glamour from publicity to blind his subjects. They trust him, and no safeguard is needed against irresponsible power.

The King's personality, with its attractive charm, restrained force, and

widening sphere of activities, is adapted to modern conditions and to world politics. Old ideas of diplomatic intrigue and racial aggression are passing away, and a new sense of community of interests is felt by progressive nations. Napoleon III. was a crowned intriguer; Gambetta was a tribune of democracy; Cavour had an enthusiasm for national unity; Bismarck completed the work of Frederick the Great; Gladstone was the world's most conscientious citizen. Edward VII. is an equally characteristic man of his time. He represents the modern idea of the responsibilities of power, and that is more potent than any mediæval theory of sovereignty by divine right. He is the central figure of a system of social and political order, and he has set an example of personal service for his country and for the world, of keeping faith with nations, and of promoting a neighborly feeling of peaceable fellowship outside the Empire as well as within it. He has increased the dignity and prestige of the Crown until the destinies of nations are powerfully swayed by a single will; and the Kingdom is not less settled in its constitutional order from his silent activities, and a world pulsating with the free competition of the progressive forces of Western civilization is more peaceable, conciliatory, and reasonable in consequence of his diplomacy. He knows that he has resources and opportunities for supremely useful work, and, recognizing moral obligation, he does it quietly and effectively.

On the human side the King may be said to have been specially trained for this work, which has been inherited with the Victorian traditions and is a portion of the practical business of reigning. His career is a study of the evolution of character. While his mother was writing state papers in seclusion he touched the world on every side and became intensely human. In place of the Tailor King, preoccupied with etiquette and ceremonial, there is a master workman in a progressive world; and so human is he that he can confer Knighthood upon a workingman and invite sturdy John Burns to Windsor as an honored guest to meet the German Emperor.

London.

INVESTING MONEY

BY GEORGE CAREY

FIRST PAPER

THE FIRST PRINCIPLES OF INVESTMENT

TO a very large majority of the readers of this magazine there arrives a day when it becomes necessary to decide upon the disposition of a surplus sum of money. Such sum may have accrued either from the labor of brain or hand, or from inheritance. This surplus should not be allowed to remain idle even for a single day. Wisely directed, it may prove a more potent earner than its creator. Limited opportunity within the sphere with which the latter is familiar makes it imperative that he seek other fields wherein his surplus may work and expand to his further profit. For the workman is now the prospective investor. His mission is to select that form of investment best suited to his peculiar needs and experience.

There are to be found in the dictionary few more significant words than the noun "investment." It is fraught with important meaning for the present generation and for posterity. An understanding of the principles which underlie the science of investment has often marked the line between poverty and prosperity. The study of this science is fascinating as well as profitable. It suggests a delightful play of the imaginative faculties while at the same time demanding the exercise of shrewd practicality.

The business of investment dates back to the first glimmer of intelligent thought among human beings. Investors probably existed before the birth of intelligible speech. In a now obsolete primer of political economy there used to be related this anecdote concerning a primitive tribe of cliff-dwellers. At night, within the caves which they had scooped out of the rocks, these shaggy wild men suffered from thirst. But they dared not go down to the water-hole after dark for fear of savage beasts. Finally, one in whom must have burned the divine and

inextinguishable spark of imagination bethought him of the dried gourds that hung upon vines here and there about the rocks. With a sharp stone he hacked off the neck of a gourd, and, filling it with water, he carried it up to his cave. His comrades examined the rude vessel covetously, but were too stupid to imitate the craftsman. Next day he cut off the neck of another gourd. The first, however, was sufficient for his own wants. Therefore he loaned the second gourd to a neighbor, and as consideration for the loan the latter agreed to fill both gourds and bring them up to the cave at nightfall. Soon this skillful workman had fitted out the entire tribe with water gourds, exacting as interest upon his loans tribute of berries, fish, and roots. Presently the tribe, delighted with his cleverness, threw the reigning chieftain, a foolish old fellow, over the cliffs and elected the gourd man in his stead. The latter was probably the earliest type of investor, or one who loans his surplus earnings to others for a consideration.

To-day the investor is the fountain-head of world development. He turns the dream of the inventor into useful reality. He furnishes the sinews of material progress by helping with his savings to shape and complete great enterprises. This is the side of investment that must appeal to every person's imagination. But before he may exercise that very pleasing faculty with wisdom and profit, he must for his own safety drill himself in the rudiments, at least, of investment value. It is his duty towards himself and society at large to learn the rules whereby he may distinguish between good and bad investments, and to adhere to these rules in their selection. If he does not do this, the man with a surplus is no longer an investor, but has degenerated to the plane of the speculator who helps create noth-

ing; who is, in fact, content to profit by the actual destruction of value. Every business man is, of course, an investor, since previously accumulated savings are involved in his business. But to the management of that business he brings a special knowledge. Thus equipped, he may, in anticipation of relatively greater returns, legitimately assume risks that should be shunned by one who for the sake of a fixed income intrusts his savings to the control of others.

The prime object of this and succeeding articles is to aid by suggestion the comparatively inexperienced investor to distinguish between sound and unsound securities. To-day each provident citizen is offered countless chances to make his money work for him, or literally to give it away to unscrupulous promoters whose assets consist entirely of enticing words. Each day his mail is filled with advertisements and circulars setting forth the attractions of innumerable bonds, stocks, mortgages, home sites, and mining ventures. In the attempt to sort and classify this chaotic mass confusion and bewilderment must necessarily arise in a mind absorbed by habit in some special field of work.

In a small Western town there lives to-day a young widow whose husband, a physician, died a few years ago leaving her a home and some \$40,000 in life insurance. It so chanced that this young woman was wholly unfamiliar with financial matters. A friend of her husband, a man destined to become later a great financier and world-builder, called upon her. To him she confided her perplexities. Then this man, simply, as great men speak, made clear to her the essential principles of investment. Doubtless he was all unconscious of laying down rules. Yet this is what he said: "Mrs. Blank, you must place your money where the safety of your principal is assured. That is the first consideration. You should also be able to exercise control over your principal, that is, to convert it, or at least a part of it, into cash with readiness should occasion arise. Finally, we must find for you securities that will return the largest possible income consistent with the first two requirements, and that promise to

increase in market value, under normal conditions."

These principles are fundamental. They should be applied to the selection of any form of investment whatsoever. Yet they need not be regarded as absolutely rigid, but may, like the Constitution under present-day construction, be interpreted to suit cases and circumstances. For instance, a security which could be purchased with wisdom by a shrewd and well-informed business man might be wholly unfit for a trust estate or a woman.

Having in mind the three cardinal points to be considered in all investments, *i. e.*, safety of principal, readiness of convertibility, and income, the investor will wisely go to his banker and, stating his own peculiar circumstances, will consult the latter as to the advisability of his investing in bonds, or stocks, or mortgages. It is impossible for the average investor to decide conclusively upon all points of merit and demerit without expert advice. He would not think of attempting to conduct a lawsuit unadvised, or to diagnose a disease. Perhaps it may be his first experience in investment matters. The writer knows a professional man, a teacher, who at the age of thirty had never taken the trouble to comprehend clearly the difference between bonds and stocks. He never read a financial paper or report, and had not the remotest acquaintance with investment values or how to measure them. Because of his ignorance he missed a golden opportunity to increase his savings materially by buying when substantial and proven securities were low, as they are to-day. He felt ashamed to learn from his banker that a bond is a promise to pay at a given date, the consideration for the loan being a fixed rate of interest, while a stock represents the right to, or equity in, what remains of earnings and assets after the claims of the bondholders have been fully satisfied.

It is purposed in this series of papers to discuss those classes of investments open to moderate savings. These include steam railway bonds and stocks; the bonds and stocks of public service corporations, such as street railways, both urban and interurban, gas, electric

light, and water companies; National, State, and municipal bonds. No attempt will be made to suggest the purchase of any particular kind of investment as being superior to another. Final decision in such matters lies between the investor and his banker, or should do so. But there are points of difference that may be advantageously set forth. It is sometimes far more difficult to direct your idle money into the best and most profitable channels, compatible with safety, than it is to earn that money by daily business operations with which one is entirely familiar. What to buy and when to sell? And why? These are questions which no man may presume to answer positively. Yet experience has established beyond argument certain principles for the guidance of judgment in the estimate of values.

The care that should be exercised in choosing an investment may be well illustrated by the steps that a bank president takes before making a loan. He inquires into the borrower's general standing in his community, financial and otherwise. He examines his accounts

and appraises his assets as to intrinsic value and marketability. If collateral is offered to secure the loan, it is scrutinized with the utmost care. Usually a promise is exacted that the margin of collateral over and above the sum advanced be kept at an agreed level during the life of the loan. Should the latter be unsecured by collateral, the banker usually demands that the note be indorsed by one or more responsible persons. Every possible effort is made to guard the principal. The question of return is entirely a secondary consideration. Interest rate is determined by the relative security of the loan and conditions of the money market, just as in the case of the yield on a bond for the payment of which tangible corporate property is pledged. The banker is, of course, acting in a fiduciary capacity in that he is investing the money of his depositors. The law compels him to exercise care. Why should not the individual investor do the same for his children and himself?

In a succeeding paper the general differences between bonds and stocks of the investment class will be discussed.

BOLEY, A NEGRO TOWN IN THE WEST

BY BOOKER T. WASHINGTON

BOLEY, Indian Territory, is the youngest, the most enterprising, and in many ways the most interesting of the negro towns in the United States. A rude, bustling, Western town, it is a characteristic product of the negro immigration from the South and Middle West into the new lands of what is now the State of Oklahoma.

The large proportions of the northward and westward movement of the negro population recall the Kansas Exodus of thirty years ago, when within a few months more than forty thousand helpless and destitute negroes from the country districts of Arkansas and Mississippi poured into eastern Kansas in

search of "better homes, larger opportunities, and kindlier treatment."

It is a striking evidence of the progress made in thirty years that the present northward and westward movement of the negro people has brought into these new lands, not a helpless and ignorant horde of black people, but land-seekers and home-builders, men who have come prepared to build up the country. In the thirty years since the Kansas Exodus the Southern negroes have learned to build schools, to establish banks and conduct newspapers. They have recovered something of the knack for trade that their foreparents in Africa were famous for. They have learned

through their churches and their secret orders the art of corporate and united action. This experience has enabled them to set up and maintain in a raw Western community, numbering 2,500, an orderly and self-respecting government.

In the fall of 1905 I spent a week in the Territories of Oklahoma and Indian Territory. During the course of my visit I had an opportunity for the first time to see the three races—the Negro, the Indian, and the white man—living side by side, each in sufficient numbers to make their influence felt in the communities of which they were a part, and in the Territory as a whole. It was not my first acquaintance with the Indian. During the last years of my stay at Hampton Institute I had charge of the Indian students there, and had come to have a high respect both for their character and intelligence, so that I was particularly interested to see them in their own country, where they still preserve to some extent their native institutions. I was all the more impressed, on that account, with the fact that in the cities that I visited I rarely caught sight of a genuine native Indian. When I inquired, as I frequently did, for the “natives,” it almost invariably happened that I was introduced, not to an Indian, but to a Negro. During my visit to the city of Muskogee I stopped at the home of one of the prominent “natives” of the Creek Nation, the Hon. C. W. Sango, Superintendent of the Tullahassee Mission. But he is a negro. The negroes who are known in that locality as “natives” are the descendants of slaves that the Indians brought with them from Alabama and Mississippi, when they migrated to this Territory, about the middle of the last century. I was introduced later to one or two other “natives” who were not negroes, but neither were they, as far as my observation went, Indians. They were, on the contrary, white men. “But where,” I asked at length, “are the Indians?”

“Oh! the Indians,” was the reply, “they have gone,” with a wave of the hand in the direction of the horizon, “they have gone back!”

I repeated this question in a number

of different places, and invariably received the same reply, “Oh, they have gone back!” I remembered the expression because it seemed to me that it condensed into a phrase a great deal of local history.

One cannot escape the impression, in traveling through Indian Territory, that the Indians, who own practically all the lands, and until recently had the local government largely in their own hands, are to a very large extent regarded by the white settlers, who are rapidly filling up the country, as almost a negligible quantity. To such an extent is this true that the Constitution of Oklahoma, as I understand it, takes no account of the Indians in drawing its distinctions among the races. For the Constitution there exist only the negro and the white man. The reason seems to be that the Indians have either receded—“gone back,” as the saying in that region is—on the advance of the white race, or they have intermarried with and become absorbed with it. Indeed, so rapidly has this intermarriage of the two races gone on, and so great has been the demand for Indian wives, that in some of the Nations, I was informed, the price of marriage licenses has gone as high as \$1,000.

The negroes, immigrants to Indian Territory, have not, however, “gone back.” One sees them everywhere, working side by side with white men. They have their banks, business enterprises, schools, and churches. There are still, I am told, among the “natives” some negroes who cannot speak the English language, and who have been so thoroughly bred in the customs of the Indians that they have remained among the hills with the tribes by whom they were adopted. But, as a rule, the negro natives do not shun the white man and his civilization, but, on the contrary, rather seek it, and enter, with the negro immigrants, into competition with the white man for its benefits.

This fact was illustrated by another familiar local expression. In reply to my inquiries in regard to the little towns through which we passed, I often had occasion to notice the expression, “Yes, so and so? Well, that is a ‘white

town.'” Or, again, “So and so, that’s colored.”

I learned upon inquiry that there were a considerable number of communities throughout the Territory where an effort had been made to exclude negro settlers. To this the negroes had replied by starting other communities in which no white man was allowed to live. For instance, the thriving little city of Wilitka, I was informed, was a white man’s town until it got the oil mills. Then they needed laborers, and brought in the negroes. There are a number of other little communities—Clairview, Wildcat, Grayson, and Taft—which were sometimes referred to as “colored towns,” but I learned that in their cases the expression meant merely that these towns had started as negro communities or that there were large numbers of negroes there, and that negro immigrants were wanted. But among these various communities there was one of which I heard more than the others. This was the town of Boley, where, it is said, no white man has ever let the sun go down upon him.

In 1905, when I visited Indian Territory, Boley was little more than a name. It was started in 1903. At the present time it is a thriving town of two thousand five hundred inhabitants, with two banks, two cotton-gins, a newspaper, a hotel, and a “college,” the Creek-Seminole College and Agricultural Institute.

There is a story told in regard to the way in which the town of Boley was started, which, even if it is not wholly true as to the details, is at least characteristic, and illustrates the temper of the people in that region.

One spring day, four years ago, a number of gentlemen were discussing, at Wilitka, the race question. The point at issue was the capability of the negro for self-government. One of the gentlemen, who happened to be connected with the Fort Smith Railway, maintained that if the negroes were given a fair chance they would prove themselves as capable of self-government as any other people of the same degree of culture and education. He asserted that they had never had a fair chance. The other gentlemen naturally asserted the con-

trary. The result of the argument was Boley. Just at that time a number of other town sites were being laid out along the railway which connects Guthrie, Oklahoma, with Fort Smith, Arkansas. It was, it is said, to put the capability of the negro for self-government to the test that in August, 1903, seventy-two miles east of Guthrie, the site of the new negro town was established. It was called Boley, after the man who built that section of the railway. A negro town-site agent, T. M. Haynes, who is at present connected with the Farmers’ and Merchants’ Bank, was made Town-site Agent, and the purpose to establish a town which should be exclusively controlled by negroes was widely advertised all over the Southwest.

Boley, although built on the railway, is still on the edge of civilization. You can still hear on summer nights, I am told, the wild notes of the Indian drums and the shrill cries of the Indian dancers among the hills beyond the settlement. The outlaws that formerly infested the country have not wholly disappeared. Dick Shafer, the first Town Marshal of Boley, was killed in a duel with a horse thief, whom he in turn shot and killed, after falling, mortally wounded, from his horse. The horse thief was a white man.

There is no liquor sold in Boley, or any part of the Territory, but the “natives” go down to Prague, across the Oklahoma border, ten miles away, and then come back and occasionally “shoot up” the town. That was a favorite pastime, a few years ago, among the “natives” around Boley. The first case that came up before the Mayor for trial was that of a young “native” charged with “shooting up” a meeting in a church. But, on the whole, order in the community has been maintained. It is said that during the past two years not a single arrest has been made among the citizens. The reason is that the majority of these negro settlers have come there with the definite intention of getting a home and building up a community where they can, as they say, be “free.” What this expression means is pretty well shown by the case of

C. W. Perry, who came from Marshall, Texas. Perry had learned the trade of a machinist and had worked in the railway machine shops until the white machinists struck and made it so uncomfortable that the negro machinists went out. Then he went on the railway as brakeman, where he worked for fifteen years. He owned his own home and was well respected, so much so that when it became known that he intended to leave, several of the County Commissioners called on him. "Why are you going away?" they asked; "you have your home here among us. We know you and you know us. We are behind you and will protect you."

"Well," he replied, "I have always had an ambition to do something for myself. I don't want always to be led. I want to do a little leading."

Other immigrants, like Mr. T. R. Ringe, the Mayor, who was born a slave in Kentucky, and Mr. E. L. Lugrande, one of the principal stockholders in the new bank, came out in the new country, like so many of the white settlers, merely to get land. Mr. Lugrande came from Denton County, Texas, where he had 418 acres of land. He had purchased this land some years ago for four and five dollars the acre. He sold it for fifty dollars an acre, and, coming to Boley, he purchased a tract of land just outside the town and began selling town lots. Now a large part of his acreage is in the center of the town.

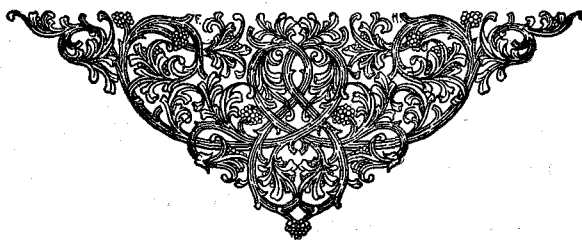
Mr. D. J. Turner, who owns a drug-store and has an interest in the Farmers' and Merchants' Bank, came to Indian Territory as a boy, and has grown up among the Indians, to whom he is in a certain way related, since his brother

married an Indian girl and in that way got a section of land. Mr. Turner remembers the days when every one in this section of the Territory lived a half-savage life; cultivating a little corn, and killing a wild hog or a beef when they wanted meat. And he has seen the rapid change, not only in the country, but in the people, since the tide of immigration turned this way. The negro immigration from the South, he says, has been a particularly helpful influence upon the "native" negroes, who are beginning now to cultivate their lands in a way which they never thought of doing a few years ago.

A large proportion of the settlers of Boley are farmers from Texas, Arkansas, and Mississippi. But the desire for Western lands has drawn into the community not only farmers, but doctors, lawyers, and craftsmen of all kinds. The fame of the town has also brought, no doubt, a certain proportion of the drifting population. But behind all other attractions of the new colony is the belief that here negroes would find greater opportunities and more freedom of action than they have been able to find in the older communities North or South.

Boley, like the other negro towns that have sprung up in other parts of the country, represents a dawning race consciousness, a wholesome desire to do something to make the race respected; something which shall demonstrate the right of the negro, not merely as an individual, but as a race, to have a worthy and permanent place in the civilization that the American people are creating.

In short, Boley is another chapter in the long struggle of the negro for moral, industrial, and political freedom.



A CANADIAN EXPERIMENT IN INDUSTRIAL PEACE

BY O. D. SKELTON

"IT shall be unlawful for any employer to declare or cause a lock-out, or for any employee to go on strike, on account of any dispute prior to or during a reference of such dispute to a Board of Conciliation and Investigation."

Such is the fiat of the exasperated Canadian public, weary of the anarchy of industrial warfare. We on this continent have been slow to realize that we were more than spectators in the gladiatorial contests of capital and labor, privileged at most to cheer on one of the contestants, or to hold thumbs up when the weaker was sorely pressed. The realization of an interest more direct has come at last. It is a commonplace of thinking to-day that, whichever side wins in an industrial struggle, that *tertium quid*, the public, always loses. But that realization has rarely crystallized into action. The shibboleth of individual liberty has stayed our hand. We might advise, persuade, even provide voluntary boards of conciliation, but hesitated to command. It needs the suffering from a coal strike or a railway tie-up to socialize our thinking, to convince us that the hazardous interdependence of the modern industrial organism carries with it an obligation on all those assigned to the pivotal posts not to desert for private ends. Adam Smith might look to his famous "invisible hand" to keep stragglers in line, but we "who are now our own Providence" must utilize the rudely tangible and visible hand of social legislation.

Canadian law-making in this field has gone through an interesting evolution. In 1900 the Dominion Government was led by the growth of industry and of industrial strife to create a Department of Labor and pass a Conciliation Act. This measure was based on the mild British act of 1896, and contained the usual provisions for intervention on the request of one of the parties to a dis-

pute by a conciliator or board of conciliation appointed by the Minister of Labor. Owing to the energy of the Department officials rather than to the amplitude of their powers, this law has met with more than the average success attaching to such voluntary measures.

A stubbornly contested strike of trackmen on the Canadian Pacific, stretching from the Atlantic to the Pacific, soon revealed the law's limitations. In 1902 Sir William Mulock, then Minister of Labor, and one of the most progressive men in Canadian public life, suggested a further step. He submitted to Parliament a bill providing for compulsory arbitration in railway disputes. The bill was given only a first reading, as it was avowedly put out as a feeler. The general public proved sympathetic but skeptical. The railway authorities did not make themselves publicly audible. But the labor unions would have none of it. The Trades and Labor Congress passed resolutions to the effect that the proposed measure would "rob the railway employees of their constitutional rights, destroy their organizations, and place them absolutely in the hands of railway companies, at the same time depriving them of that citizenship which is so dearly prized and is the inherent right of all freeborn British subjects."

The bill was dropped at the following session, and in its stead was passed the Railway Disputes Act of 1903. The essential feature of this measure was compulsory investigation. The Minister of Labor was empowered, when a strike or lockout seemed imminent, to constitute on his own motion a board of conciliation, consisting of one member chosen by the employees, one by the railway, and a third co-opted or appointed by the Department. Failing in their efforts to bring the disputants together, they were to be reconstituted as a board of arbitration, to conduct an investigation with full court powers, and issue a report.

No attempt was made to prohibit strikes or lockouts. The force of public opinion it was hoped guided and focused by impartial investigation, would suffice to bring the morally weaker side to terms before serious damage had been inflicted. Whether because of the restraining influence of this Act or, as seems more probable, because of the yielding temper prosperity has made possible to the railways, there has been since 1903 only one serious railway dispute, up to this year. In that case—a conflict between the Grand Trunk and its telegraph operators—the Act was invoked, and, after a somewhat dilatory investigation, marked by an overscrupulous adherence to legal formalities, a settlement was finally effected without a day's stoppage of work.

The next advance was also the outcome of concrete difficulties rather than of any abstract aspiration for well-rounded legislation. A nine months' strike in the coal mines at Lethbridge, Alberta, the chief source of fuel for the western prairie country, brought on widespread hardship last winter, intensified by the unusual severity of the weather and the frequent blockading of railways. The West is not so content as Ontario or Nova Scotia to suffer meekly, and Ottawa was bombarded with telegrams insisting on immediate action. Mr. Mackenzie King, the Deputy Minister of Labor, was despatched to the scene of conflict, and by his tactful energy brought both sides to a realization of the gravity of the situation, and finally to agreement. On his return to Ottawa he recommended that the provisions of the Railway Disputes Act be extended to cover coal mines, with the further important proviso that strikes and lockouts should be prohibited pending investigation.

In the United States such a report would have been hopelessly pigeonholed, or, if formulated in a bill, silently smothered in committee year after year. But in Canada the path from public opinion to legislation is a smoother one. Power is more centralized in the Federal Government. The courts have never been allowed to usurp an impeding dominance. Cabinet government concentrates both authority and responsibility.

The Dominion is not blest with that curiously cumbrous and unbusinesslike system of checks and balances that organized anarchy of senate *versus* house *versus* executive fastened on the United States by constitutional fathers who shied at democracy. Convince a single man—for Sir Wilfred Laurier is to-day the Liberal party, and the Liberal party controls Parliament two to one—convince him that any measure is expedient and is demanded by public opinion, and a single session will suffice to translate that public sentiment into law. So in the present instance. The Minister of Labor, the Hon. Rodolphe Lémieux, introduced a bill along the lines recommended, and, with some extensions and curtailments, it became law in March.

Surprisingly little opposition was offered in Parliament. Whatever division of opinion exists in Canada on social questions cuts athwart party lines rather than along them. Liberal and Conservative are phrases out of which all color has been washed—mere respectable synonyms for the Ins and the Outs. A dry-rot of indifference, a lack of broad issues more paralyzing than open corruption, has pervaded Canadian politics ever since the present dominant party stole its opponents' clothes, although signs of a healthy revival are now multiplying. Mr. Borden, leader of the Opposition, and perhaps the most earnest and studious of Canadian politicians, not only welcomed the bill but urged that the Government should go the whole road to compulsory arbitration.

The scope of the Industrial Disputes Investigation Act, or the Lémieux Act as it is more popularly known, is wider than first contemplated. It applies to all mines, railways, telegraphs and telephones, and public service utilities. The constitution and powers of the board of conciliation are the same as under the Railway Disputes Act. Failing an agreement, the board must issue a report, to which the Department gives widest publicity, setting forth specific recommendations for a just settlement. Employers or employees must give at least thirty days' notice of proposed changes in hours or wages. Prior to or pending inquiry all strikes or lockouts are forbidden.

under penalties ranging from one hundred to one thousand dollars a day in the case of employers, ten to fifty for employees, and fifty to one thousand for any one inciting to strike or lockout. The Government does not assume the duty of punishing violations of the Act, but legal machinery is provided which any aggrieved party may set in motion.

The essence of the measure, it will be seen, is compulsory suspension of hostilities pending investigation. Conciliation is tenfold more difficult after hostilities have openly broken out; passions are inflamed, positions have been taken from which pride forbids retreat; the original cause of the dispute is forgotten in the new grievances which friction develops. Yet altogether to forbid recourse to the ultimate weapon of strike or lockout is scarcely possible in fluid, individual, complex America; from compulsory arbitration the road leads steep and slippery to government regulation of wages, assizes of bread, and actions against forestallers, engrossers, regraters, and ye other troublers of the common weal. The Canadian compromise protects the public without doing violence to "the natural rights of free-born British subjects." It insists first on exhausting all possibilities of settlement. Then, if conciliation fails, either party is at liberty to reject the solution proposed and strike or lock out to heart's content. In nine cases out of ten the public disapproval of the side which rejects a fair compromise can be relied on for speedy settlement. The tenth may be offered up on the altar of individual freedom.

The Act has been in force eight months, too short a period to provide a final test, but sufficient to permit some tentative conclusions. It has been invoked in a score of disputes, reaching from Nova Scotia to British Columbia, and involving a wide range of issues. And in the light of this experience the consensus of opinion is that its success, while not unqualified, is undeniable. Whatever future industrial legislation is passed in Canada will start from this new level.

The most marked success achieved by the measure has been in the railway field. Within less than a month after its enactment the machinists in the em-

ploy of the Grand Trunk road applied for a board of conciliation. The dispute was a particularly complex one, comprising differences as to hours, wages, shop rules, and reinstatement of a portion of the men who had been on strike or locked out over a year. A board was at once constituted, consisting of Wallace Nesbitt, K.C., a leading Toronto lawyer, representing the railway; J. G. O'Donoghue, solicitor of the Trades and Labor Congress, nominated by the machinists; and Professor Adam Shortt, of Queen's University, selected by the Minister of Labor as Chairman. Three sessions spent in investigation enabled the board to allay the irritation felt by both parties to the dispute, and to bring each to a sympathetic understanding of the other's position. The resulting agreement was a compromise, though, as the Chairman notes in his report, "no attempt was made to settle difficulties on the easy but demoralizing principle of splitting the difference; every attention was given to deciding each matter on its merits." Mr. C. M. Hays, General Manager of the Grand Trunk, and other leading officials of the road, who had at first been opposed to the board's intervention, attended all the sessions, and expressed themselves at the close of the proceedings as thoroughly convinced of the practicability of the new law. Practical evidence of their satisfaction was afforded when shortly afterwards the Grand Trunk took the initiative in referring to conciliation a dispute with the locomotive engineers of the company which had been the subject of almost daily but fruitless conferences for over two months. Here again the deliberations of the board, consisting of Professor Shortt, Mr. Nesbitt, and Mr. Cardell, were crowned with success. An agreement on all rules and rates was drawn up for three years.

A more difficult problem was presented by a dispute between the Canadian Pacific and its telegraph operators. Rumbings of a strike that would tie up the whole system had been heard all summer. The men were strongly organized and officered, and demanded very substantial concessions, including a twenty five per cent increase in wages.

As the wages paid were already higher than on any other railway on the continent, the company stood firm in refusal. During September the operators applied for a board of conciliation, to which Messrs. Shortt, O'Donoghue, and Nesbitt were chosen as before. Great difficulty was experienced in reaching a settlement, and at one time the outlook was so pessimistic that preliminary strike orders were issued by the executive. Finally, however, the strenuous efforts of the arbitrators succeeded, to great public relief. Their decision, which was accepted by both parties, granted an increase of fourteen per cent in the payroll, but refused other concessions demanded by the men.

Inevitably the Act was at first regarded with intense suspicion in many labor circles, particularly in the Rocky Mountain mining district. While it was being passed through Parliament a dispute was being waged between the Western Coal Operators and the United Mine Workers over the terms of renewal of the annual contract. No agreement was reached, and early in April the men applied for intervention. A board was at once appointed, with Sir William Mulock as Chairman. Unfortunately, some legal quibbling by the operators over technical irregularities in the men's application confirmed the latter's suspicions that the board was to be used as a pretext for delay. Before investigation was begun the men went on strike, or rather, in their own fine distinction, they "quit work;" as the officials of the union were opposed to the action, and no strike pay was given, it was perhaps not technically a strike. Without waiting for the board to take action, Deputy Minister King intervened, and, after explaining the provisions of the Act to the men, many of whom were foreigners, succeeded in inducing them to return to work under a two years' agreement granting a slight increase in wages. Provision was made for the establishment of a permanent joint committee of miners and operators. As Chairman of this committee, the Minister of Labor has recently selected the Rev. Hugh R. Grant, the original of Ralph Connor's Sky Pilot. While the success achieved in this case is to

be credited chiefly to the Department's men rather than its measures, there is no doubt that the prospect of an investigation contributed powerfully to bring both sides to terms.

The soundness of the faith placed in the power of an informed public opinion was well illustrated in a longshoremen's dispute in Montreal during May. Under the apprehension that the Act did not apply to them, about fifteen hundred longshoremen struck for higher wages. Mr. F. A. Acland, Secretary of the Department, explained its provisions to the men, and a week after striking they returned to work and applied for a board of conciliation. The board, of which Archbishop Bruchesi was Chairman, recommended that half the increase demanded by the men be granted unconditionally, and the other half as a bonus conditional on remaining at work all season. The longshoremen's union rejected the settlement. Their action immediately alienated the good will of press and public, by whom the settlement was regarded as eminently fair, and under the force of their disapproval the men were compelled to capitulate after two or three days' resistance.

The acceptance of the Act is compulsory only on quasi-public industries. Provision is made, however, for the inclusion of other lines of industry if both parties to a dispute so agree. A strike in the cotton mills of Valleyfield, Quebec, involving over two thousand employees, gave opportunity for the application of this provision. The good offices of Messrs. Acland and De Breuil, of the Department of Labor, led to a temporary agreement under which work was resumed and the chief matters in dispute referred to a board of conciliation. The board reached a satisfactory conclusion on the existing grievances, and provided for the reference of future troubles to a local committee.

In the opposite scale to these successes must be weighed several instances of failure. The most important arose out of a dispute in the Cumberland coal mines at Springhill, Nova Scotia. The machinery of the Act was duly called into play; a board of conciliation was appointed, made an investigation, and

issued its report. Pending the inquiry the men remained at work. The settlement proposed did not satisfy them, however, and, as the Act permits, they went out on strike to enforce their full demands. Three months passed before agreement was reached and work resumed. The specific points at issue were insignificant, but they brought to a head the irritation that had been accumulating between the company and the workmen for years. Unfortunately, the board seems to have considered itself bound, as in a court of law, to consider only these specific issues, and made no effort to grapple with the broader aspects of the dispute. Naturally, the settlement proposed, while a strictly judicial finding, failed to present an enduring basis of agreement between the parties concerned, or a clear guide to public opinion.

Two additional instances may be cited of open violation of the Act. The recent telegraphers' strike in the United States led to a sympathetic walkout by a small number of operators in the employ of the Great Northwestern Company, without any attempt being made to secure the intervention of the Department of Labor. No action was taken to punish this infraction. Again, in Cobalt, Ontario's silver field, a difference as to wages between the managers and a recently organized branch of the Western Federation of Miners led to three thousand men going on strike last July. The men were not alone in violating the Act, as the managers had also clearly infringed one of its provisions by posting a change of wages without giving the required thirty days' notice. An attempt was made by the Department of Labor to procure a settlement, but without effect. The matter was not pressed, as it was felt that no serious public inconvenience was being caused. Silver mines, while coming within the letter of the law, are scarcely to be classed with those vital quasi-public industries to which alone the measure was meant to apply. The strike has not yet formally ended, but acceptance of the men's demand, in some instances, and substitution of non-union miners in others, has restored normal conditions. In September the mining companies invoked the penal

clauses of the Act. Charges were laid against James McGuire, President of the miners' union, and Robert Roadhouse, its organizer, of inciting employees of the various mines to go on strike, and against William Hewitt for going on strike. The local police magistrate found James McGuire guilty on the first of the charges preferred, and sentenced him to pay a fine of five hundred dollars, or in default to undergo six months' imprisonment with hard labor. This case has been appealed to the High Court, and pending the appeal decision has been reserved on the other charges. If the sentence is confirmed, the miners threaten to bring suit against the companies for their infraction.

An encouraging feature of the situation is that the attitude of the labor world to the new legislation has grown more favorable with actual experience of its working. When the measure was introduced in the House, it was strongly opposed by the railway unions particularly, but, except in procuring some minor amendments, their hostility proved ineffectual. Many railway men still persist in their opposition, but the majority seem to have come round at least to benevolent neutrality. The official pronouncement on the subject was given at the annual session of the Trades and Labor Congress in Winnipeg in September. In spite of the denunciation of the measure by several delegates, a resolution expressing approval carried by four to one. Even more significant was the action of the Congress in voting by a three to one majority, and in face of an adverse report by the committee, in favor of extending the operation of the Act to all industries. Several minor amendments were suggested—the elimination of the clause penalizing inciting to strike or lockout, the admission of other than British subjects to membership in the boards of conciliation, and the alteration of the penalty section so as to make the employer liable to fine for each employee locked out.

It is not probable that any extensive changes will be made in the Act until it has been tested by further experience. One weakness which may call for amendment is the anomalous provision for

enforcing the penalty clause. The Government was more discreet than valorous in leaving the initiative in this matter to private action. Yet it should be recognized that the existing arrangement has the merit of flexibility, especially desirable in the experimental stage. Legal proceedings are likely to be taken only when the violation entails serious consequences. The logic of the situation, however, would seem to necessitate that the Government should eventually assume responsibility for enforcement.

The omission of any provision for interpreting the award of the temporary boards of conciliation may yet cause trouble. Inevitably differences of opinion will arise regarding the meaning or scope of various provisions, no matter how carefully the award be drawn. In the case of localized industries the solution is comparatively simple: in the settlement of the Alberta coal mines and the Valleyfield cotton mills disputes, local committees were established for this secondary arbitration. The problem presented by awards covering the relations of railway companies and their employees the continent across is more difficult. The board which originally gave the award would naturally be most capable of interpreting it, but, if it were to be reconvened every time the necessity for expounding some special clause arose, its character would be radically changed. This possibility, in fact, brings up the question of the relative merits of permanent or professional *versus* temporary or amateur boards. The abortive measure of 1902 provided for permanent boards, one in each province and a general one

for the Dominion, while under the present Act the boards are selected anew on each occasion. The permanent board has the incalculable advantage of experience; the temporary permits greater scope in choice and avoids the accumulation of distrust of any individual member. Hitherto it has proved possible to combine these advantages by choosing for repeated service those members who had gained general confidence. The obvious drawback to the continuance of this policy is the difficulty of procuring good men whose business or professional interests permit such frequent breaks.

Aside from a change in the constitution of the board, a solution may be hammered out by the extension of the practice of collective bargaining, by joint agreement between the parties involved without outside intervention. It is, in fact, one of the chief merits of the Canadian measure that it is not only compatible with direct negotiation between employer and employee, but encourages it. The practice of collective bargaining is steadily making its way in America, however temporarily checked by the excesses of those unions which persist in coupling it with the demand for a closed shop, and of those reactionary manufacturers' associations which, under the cloak of attack on the closed shop, endeavor to thwart all union activity whatever. Government intervention succeeds best when designed as a supplement to this more organic and enduring agency of industrial peace, rather than, as in the New Zealand development, a substitute for it. The arbitrator is, after all is said that can be said, a *deus ex machina*.



THE WRITING OF HISTORY¹

THERE are two great reasons why Professor A. F. Pollard's "Factors in Modern History" is to be regarded as a most important contribution to recent historical writing. In the first place, it presents with exceptional clearness some fundamental but often misinterpreted facts in the development of modern society. And, secondly, it brings out with equal force the qualifications indispensable to the successful historian. It is the merest truism to say that the lessons contained in the experiences of past generations of mankind are valueless to present and future generations unless they are set forth so as to command widespread attention, appreciation, and acceptance. History, in other words, to be useful must be studied, to be studied it must be read, and to be read it must be written lucidly and attractively. Narrative skill, the art of telling a story in a way that will appeal to the interest and stimulate the imagination of the reader or hearer, is thus the greatest requisite of the historian.

Yet it is notorious that the present-day historian is largely indifferent to narrative skill. His concern, rather, seems to be to trace out relationships of cause and effect through the accumulation of a mountain of facts, the manner of presenting these relationships and these facts being of quite secondary consideration. The result to the so-called general reader—to whom, after all, history should primarily be addressed—is a succession of arid, uninteresting, almost meaningless volumes. Not that the historian should disregard facts. On the contrary, it is his business to collect, scrutinize, and co-ordinate them—always, however, remembering that, as Professor Pollard insists, facts and figures are dry bones into which life can be breathed only by the exercise of imagination. And he well defines imagination as "the power of realizing things unseen, and of realizing the meaning of things seen."

It follows, too, that the successful historian, the writer who would and does

deal with the facts of history understandably and convincingly, must be an adept in the dangerous art of generalization. It may be objected that a general statement is never entirely accurate, never perfectly true, that there are always qualifying particular exceptions which should be taken into account. But the thinker who permits such exceptions to terrorize him into doubt and uncertainty with regard to the great general truths persisting in spite of them will only imperfectly instruct and persuade. The chances are that his audience will not listen to him. "When a fact is generalized," to recall Sir W. Hamilton's pithy saying, "our discontent is quieted and we consider the generality itself as tantamount to an explanation." In the volume before us general statements are very much in evidence. And, not infrequently, exceptions to them occur instantly to one's mind. For all of this, in the majority of instances, careful reflection will show that they remain essentially true. Besides being characterized by bold yet not rash generalization, Professor Pollard's work is distinguished by a method of treatment that can hardly fail to stimulate the reader to do some thinking for himself. This is, perhaps, particularly apparent in the admirable chapter on the advent of the middle class, whose development during the fourteenth and fifteenth centuries was, in Professor Pollard's opinion, one of the greatest factors in transforming the mediæval into the modern world. To quote, by way of illustrating the ability with which he states and expands a central thought:

Nearly every movement of this period is a symptom of this middle-class development. The Renaissance represents its intellectual aspect; art, science, and letters had hitherto been ecclesiastical; the Renaissance is a secular and sometimes even pagan revolt against this sacerdotal monopoly. The Reformation is its religious counterpart, the rebellion of the middle-class laity against the domination by the Church over the relations between God and man. Socially, we see rich burghers competing with feudal lords for rank and title. Michael de la Pole, Earl of Suffolk, in Richard II.'s reign, is the first Englishman who owed his peerage to wealth derived from trade; knight-hoods are won in

¹ Factors in Modern History. By A. F. Pollard. G. P. Putnam's Sons, New York.

the counting-house as well as on the field of battle; the feudal bars of iron are broken down, and golden keys begin to unlock the doors of office and influence. The great ministers of Tudor times, the Cromwells, the Cecils, the Walsinghams, all spring from the middle, and not the old feudal, classes; and Queen Elizabeth herself was great-granddaughter of a London merchant. Politically, this expansion shows itself in the development of the House of Commons at the expense of the House of Lords and of the monarchy; and, but for this middle-class aggression, Charles I. would never have laid his head on the block, nor James II. have fled beyond the sea. Economically, the whole geographical movement, the search for new trade routes, the formation of great companies, the Merchant Adventurers, the East India Company, the Levant Company, are all expressions of the growth of a commercial middle class.

Not that Professor Pollard fails to warn his readers against undue faith in general statements. He is, in fact, keenly alive to the ease with which generalization may be employed to distort truth, conceal ignorance, or avoid thought. Thus, writing of nationality, which he considers the dominant note of modern as opposed to mediæval and ancient history, he observes that when the question arises of why the sentiment of nationality prevailed over the old idea of universality, it is not enough to say, as some would, that this was simply the result of the influence of national char-

acter. What, he demands, is this national character? Where does it come from? And, still further, how identify nationality itself? All of which leads him into a careful, painstaking, luminous discussion of the factors that have operated to distinguish an Englishman from a German, and a German from a Frenchman, and, in fine, to give nationality its predominating influence in the evolution of modern society. There is some capital analysis here—without, however, that minute particularization which robs so many historical works of their vitality.

It is unnecessary to enlarge on the more special topics with which Professor Pollard concerns himself in the course of his pages. Most of these, such as "Henry VIII. and the Reformation," "Parliament," "Social Revolution," "Political Ideas of the Sixteenth and Seventeenth Centuries," "Church and State in England and Scotland," and "Cromwellian Constitutions," relate to the Tudor and Stuart periods of English history. Both of these, and more especially the Tudor period, Professor Pollard has made peculiarly his own. But in his case the years devoted to diligent research have had none of the deadening effects so often evident in the writings of professional historical investigators.

Comment on Current Books

Novels and Tales

There are very few novelists indeed who could impart the interest of animation and living character to a discussion in fiction of medical fads and frauds. This is, nevertheless, exactly what Maarten Maartens has done in his "The New Religion."¹ The delusions of people who think they are ill or who really are ill (for there is nothing commoner than a mingling of disease and delusion), the smooth deceit of the fashionable specialist who sends his patient from one expensive treatment to another without genuine belief in the benefit to be gained, the self-deceived and honest discoverers of promising remedies which fail in actual practice, the quack pure and simple, the confirmed valetudinarian, the patient who flits

from one sanitarium to another to taste and test them all—these and many other types are presented acutely, and with the obvious moral that in the care of our bodies terror, humbug, ignorance, and faddism are abominations, and that a sane attention to hygiene, a cheerful view of life, and the choice of a physician who is known to the patient to be honest and intelligent rather than famous and wealthy, are the primary requisites. As usual, the author is lavish in plot-surprises and queer incidents. The book is sometimes puzzling and sometimes exasperating, but it is never dull.

The author of the entertaining narrative called "Cupid: The Cow-Punch,"¹ puts rather a heavy strain upon her readers, for she allows "Cupid" to utter every word in

¹ The New Religion. By Maarten Maartens. D. Appleton & Co., New York. \$1.50.

¹ Cupid: The Cow-Punch. By Eleanor Gates. The McClure Company, New York. \$1.50.

the book. While his good nature and clever turns of phrase are infectiously amusing, one is left rather breathless at the end. In "The Plow Woman," by the same author, Eleanor Gates, there was more variety in characters, and a decided promise of excellent original work. That is not entirely carried out in "Cupid," but there is sufficient vigor, wit, and clever handling of material to encourage us to look for even higher achievements.

It has become a habit among ministers to write novels, and as fiction is the favorite vehicle for all sorts of discussion and material, their choice is not surprising. Dr. R. S. Holmes writes of theological problems, making an original old Scotchman chief speaker, and his hero, a young minister, chief actor. "The Maid of Honor,"¹ though described as transcendently charming, is really too rude to be accepted seriously. She should have been taught her manners before she was old enough to attend her friend's wedding as maid of honor. The unobtrusive and altogether unusual devotion of the young dominie finally melted her hard heart, however, and she consented to marry a minister, disclosing the fact that her determination *not* to do so was the cause of all her bad behavior. As usual in these stories, emphasis is laid upon the high type of real religion found outside the church, and David Henderson, the Scotchman, though strong on dogma, is also mighty in good works.

The marriage question in relation to disparity of age is less often touched upon in fiction than are some other phases. This aspect is the pivot of Mr. E. F. Benson's novel² in which Hugh Grainger, a man of twenty-four, marries a widow of forty-two, whose earlier marriage was a disastrous one. In this union there is perfect harmony of tastes and mind and a passionate mutual love; there is nothing to prevent its being an ideal coupling of two human beings except the great gulf between twenty-four and forty-two—with the seniority on the wrong side. No "little rift" appears to open gradually and silence the music of this marriage, though the wife feels an occasional qualm as she glances into futurity, knowing that the years that will bring only maturity to Hugh will bring old age to her; what will be the outcome? There is only one ending that can avert unhappiness in such a case, and Edith's qualms were needless. Mr. Benson's most admirable point as a writer is his hatred and clever setting forth of cant and priggishness and his clear contrasting

of it with the real goodness it attempts to mimic. In Edith Grainger is portrayed a thorough Christian gentlewoman. She is a creation any novelist might be proud of. Several of the other characters display clever handling, particularly a pushing would-be society woman whose snobbishness and hypocrisy form a foil to Edith's genuine refinement and goodness; also Ambrose and Perpetua, a delightful pair of juvenile prigs.

The days of New York when brocades, powder, and patches were worn, when, instead of automobiles and electric light, sedan chairs and link-boys were in vogue—these are the times portrayed in "The Van Rensselaers of Old Manhattan."¹ The heroine rejoices in the name of India, and is a hoyden, as her starched old Tory relative appropriately but impolitely informs her. Still, she is so attractive that her path is literally besieged by the gallants of the day. Among her charms is an "arch gurgle," which is very often called into requisition; and she is remarkably demonstrative in manner. The other characters include the hero, a young Tory of fallen fortunes, a desperate and most repulsive villain, and an actress; while George Washington appears upon the scene, though very cursorily. There is very little plot, too much declamation, and a constant striving to produce atmosphere that is too apparent and therefore fails of its effect. The effort, too, to carry on the tale in the language of the period results in a stilted style that is very wearisome in spite of occasional anachronisms, such as "chortle" and "his nibs."

A heartless flirting mother, a selfish weak-willed father, and a little neglected daughter are the *dramatis personæ* in this book of George Madden Martin's stories.² Besides these appear officers of different standing and their wives, "non-coms," and "strikers." Strikers, be it known, are soldiers who add to their finances by performing, if they choose to do so, various duties in the households of the officers, in whatever fort they are stationed. Letitia's comfort and well-being depend greatly in the earlier stories on the amount of milk of human kindness existent in the striker her mother selects to be the guardian of the lonely little girl; fortunately, being a shrewd woman and having a keen eye to her own advantage, she usually selects judiciously. The stories are amusing and give a good insight into wandering military life; the characters are avowedly reproduced from living types, and are vividly depicted and

¹The Maid of Honor. By Richard S. Holmes. The Fleming H. Revell Company, New York. \$1.50.

²Sheaves. By E. F. Benson. Doubleday, Page & Co., New York. \$1.50.

¹The Van Rensselaers of Old Manhattan. By Weymer Jay Mills. The Frederick A. Stokes Company, New York. \$1.50, net.

²Letitia: Army Corps, U.S.A. By George Madden Martin. The McClure Company, New York.

not overdrawn; but the language is sometimes marred by obscurity owing to an obvious effort to imitate Kipling's style.

Greece and the Ægean Islands This¹ is a charming and finely illustrated book by a New Englander, a philhellene, who would make of benefit to others his experience that "it is as easy now to view and enjoy the visible remnants of the glory that was Greece as it is to view those of the grandeur that was Rome." Athens has been abundantly described by many writers, but there are other and remote places which have been less adequately made known to tourists; much also which even the latest technical accounts of archæologists imperfectly present. There is ground, therefore, which this volume covers as no other has yet done, and the journeys to which it invites involve, says Mr. Marden, no more discomfort than a journey through Italy. With this volume in hand any intelligent traveler should find the rough places made smooth, with the direction and information that the stranger craves.

Colonel Lathers's Reminiscences Those who were fortunate enough to read the biographical memoir which appeared at the time of Colonel Richard Lathers's election as an honorary member of the Grand Army of the Republic have a lively recollection of the account there given of Colonel Lathers's energetic but futile efforts as a peace-maker on the eve of the Civil War. Born in South Carolina, Colonel Lathers was a prominent New York business man when the agitation over slavery reached its most critical point. A Southerner, he was none the less loyal to the Union, took a leading part in framing the New York appeal to the South, and carried this appeal in person to a number of Southern cities. At Mobile the news of the firing on Sumter brought to a sudden end the meeting at which he was delivering his plea in behalf of the Union; and his mission was abruptly terminated at New Orleans when the mayor of that city ordered him to leave town on the first train. After which, he returned North and was active in the raising of money and men for the successful conduct of the war by the Union armies. All this, and much more, is now to be found in his "Reminiscences,"² a posthumous volume of striking interest. Although he died only four years ago, Colonel Lathers's manhood recollections stretched back to the early forties, and he writes from personal knowledge of many men who were

then to the fore in the public life of the United States—Webster, Clay, Calhoun, Van Buren, and many others. His book is overflowing with anecdotes—most of them worth while—and with pleasant little glimpses of the life of old Charleston and of antebellum New York. So that, whether viewed from the historical, social, or personal angle, it has much to commend it to an extended circle of readers.

The Healthful Life Charles Clark Munn writes pleasantly of "Boyhood Days on the Farm,"¹ and Frank T. Merrill furnishes the illustrations of a book that will bring many memories to readers of similar experiences. A New England lad, Orlo Upton, tells of his routine work, and the play and dreaming that came daily into his young life. Ghosts, queer happenings in the fields and woods, tales told by "Old Remus," the boys' friend, and everything that makes up the human interest of a country neighborhood, come in to this quiet, well-told story of real life.

Ibsen's Works Volume XI. of the collected works of Ibsen² contains "Little Eyolf," "John Gabriel Borkman," and "When We Dead Awaken," translated, with introductions to the three plays, by Mr. William Archer. "Little Eyolf" was written in 1894, "John Gabriel Borkman" was presented for the first time at Copenhagen in 1896, and "When We Dead Awaken" was published shortly before Christmas in 1899. The latter play was written in such a passion that Ibsen's friends were seriously alarmed by his feverish state of mind. This play is perhaps less known by the great majority of readers of Ibsen than any of the earlier dramas. Mr. Archer interprets it as a piece of self-caricature—a series of echoes from the earlier plays. With the publication of this volume the new edition of Ibsen's works is completed. It has fulfilled its promise of being a thoroughly satisfactory piece of book-making.

Earthquakes The recent disturbances in California and South America have turned public attention and curiosity very strongly toward inquiry into the causes and results of earthquakes. Professor Hobbs, who occupies the chair of geology at the University of Michigan, gives us in his new volume what we believe to be by far the most thorough study of the subject, which is couched in fairly untechnical language, and may be read with a clear understanding by

¹ Greece and the Ægean Islands. By Philip Sanford Marden. Houghton, Mifflin & Co., Boston. \$3, net.

² Reminiscences of Richard Lathers. Edited by Alvan F. Sanborn. The Grafton Press, New York. \$2.50, net.

¹ Boyhood Days on the Farm. By Charles Clark Munn. The Lothrop, Lee & Shepard Company, Boston. \$1.50.

² Collected Works of Henrik Ibsen (Copyright Edition). Volume XI. Little Eyolf, John Gabriel Borkman, When We Dead Awaken. Charles Scribner's Sons, New York. \$1.

any thoughtful layman.¹ He holds that seismology has made more rapid advances during the past decade than any other branch of physical science except that relating to radiant energy. The perfection of delicately balanced instruments, watched constantly by trained observers, now makes it possible to have a record of the motion of earth disturbances the world over—a record which is wonderfully accurate and complete. This gives a fine basis of actual fact to work upon; and another set of scientists, with this record at their command, have taken up the study of earthquakes from the larger point of view of the geologist. What has been learned by both of these classes of students, and what are the best supported theories, are made plain in this volume with abundant illustration through diagram and photograph, and with admirable system and arrangement of material.

The Lord of Glory The doctrine that Jesus is all that God is, is here² learnedly maintained by the veteran theologian of Princeton. Text by text throughout the New Testament the various titles given to Jesus, and the terms which he applied to himself, are adduced in support of this contention. To one already holding to it, it seems conclusive. To an inquiring mind, indisposed or unable to scrutinize the argument very closely, it may carry some conviction. Rigorous search may lead the skeptically inclined to regard it as the plea of an advocate rather than the report of an unbiased investigator. *E.g.*, the marginal readings of the Revised Version in John i. 18, Romans ix. 5, and Titus ii. 13 differ from the readings in the text of the British edition, and the last of them is substituted for the British text in the American edition. Dr. Warfield avails himself of the marginal reading in John, which favors his contention, but sticks to the traditional text in the other two cases, as sustaining his argument. Many who hold the doctrine which Dr. Warfield thus advocates refuse to claim for it such doubtful ground. Tolerant as is the temper of our times, it is intolerant of such methods among scholars. Dr. Warfield makes the grand tactical mistake of claiming everything in sight; *e.g.*, "How can it be said that Mark knows nothing of the pre-existence of Christ when he records Jesus' constant application to himself of the title 'Son of Man'?"—which some fairly conservative Christian scholars will regard as very doubtfully relevant. Still, he does not neglect rejoinder in foot-notes to radical critics, and

refers briefly to critical discussions of the texts on which he discards the judgment of the Revisers.

The Natural History of the Ten Commandments

This³ is a re-publication in book form of a recent article in the Century Magazine by Ernest Thompson Seton. Some scientists will criticise it as imaginative; that, in our view, is its virtue. We put it along with Henry Drummond's "The Ascent of Man" as helping to make rational the belief that man's spiritual nature, as well as his physical organism, has been evolved from lower animal conditions. Contrasted with Darwin's "Expression of Emotions in Man and Animals," these two books illustrate the scientific value of imagination which Professor Tyndall has illustrated in his famous essay.

The Good Neighbor

Matthew Arnold has wisely said that "three-fourths of religion is conduct," and it might be further added that three-fourths of conduct is neighborliness—our duty to our neighbor. In a village it is easy to know how to be a neighbor; in a large city it becomes a complex and almost impossible affair for most of us to be neighborly at all. Yet neighborly we must be if we are to solve the problems of social service and community living. Miss Richmond's little book⁴ is a timely help in this direction. It is a publication of the Sage Foundation, and written by a worker of large administrative experience both in Philadelphia and Baltimore. Therefore it appeals to every social worker. But perhaps its best value will be for readers who know nothing about organized charity, but simply want to be good neighbors wherever they may live. It is a pocket volume—only one hundred and fifty-two small pages—but it covers the field, as the titles of its chapters show: "The Child in the City," "The Invalid," "The Family in Distress," "The Contributor," "The Church Member," "The Tenant," etc. The parable of the Good Samaritan prefaces the book, and the author voices the conviction of the best professional workers when she says: "There are many things that the good neighbor cannot safely leave to any agency; and this conviction, which I hold very firmly, would seem to be my chief qualification for the present undertaking." And she adds: "'The twenty-five years just past,' said President Eliot at the beginning of the new century, 'are the most extraordinary twenty-five years in the whole history of our race. Nothing is done as it was twenty-five years

¹ Earthquakes. By William Herbert Hobbs. D. Appleton & Co., New York. \$2. net.

² The Lord of Glory. By Benjamin B. Warfield. The American Tract Society, New York. \$1.50, net.

³ Natural History of the Ten Commandments. By Ernest Thompson Seton. Charles Scribner's Sons, New York. 50c.

⁴ The Good Neighbor. By Mary E. Richmond. The J. B. Lippincott Company, Philadelphia. 60c., net.

ago.' Set over against this statement the contrasting fact that the road from Jerusalem to Jericho is still unsafe, that robberies have occurred there within the memory of men still living, and we get some conception of the difference between a static and dynamic civilization. Into our dealings with the evils of a dynamic civilization bring once more the remedy of Christ, the remedy of a larger neighborliness, and the next twenty-five years would be as wonderful spiritually as the last twenty-five have been materially." A good book to read, to lend, or to give to other neighbors.

Adventures in Contentment Mr. David Grayson in these papers 'dwells on country life, its broadening and elevating influences. He describes the beautiful things of nature—the smell of freshly plowed loam on a spring day, when the clouds hang low and the birds are calling from the budding trees; the joy of seeing the little green blades pushing up, of watching them grow and grow till the bearded heads wave with every breath of wind in billows over the field; and, finally, the delight of harvesting the goodly crop. He is fair, too; he admits that country life has its disadvantages, such as harnessing a muddy horse in the rain, or driving intrusive chickens continually out of the barn, also that women are apt to demand an inordinate amount of kindling-wood. In spite of these drawbacks, Mr. Grayson considers that outdoor life is happy and healthful enough to compensate a man amply for sacrificing wealth and position in order to enjoy it. His enthusiasm is such that he almost infects a millionaire with his views; he is less successful, however, with some of his farmer neighbors, who evidently regard him as mentally wanting in expressing ideas so little in accord with the "get rich quick" spirit of the twentieth century.

Shirley Brooks of Punch Books of reminiscence, if good in their class, are among the most enjoyable of all books. One dealing with a famous editor of *Punch* in *Punch*'s palmiest days could not fail to be jovial. Mark Lemon, Leech, Tenniel, Thackeray, Tom Taylor, Percival Leigh, were Brooks's personal intimates and professional associates. Brooks succeeded Lemon, *Punch*'s first editor, as editor-in-chief, and he has been described as "perhaps the most brilliant and useful all-around man who ever wrote for *Punch*." There is mighty good picking here, then, for the lover of anecdotes and personal sketches. But, good as the book is, it might have been

better but for two unfortunate circumstances: one is that in some way a great deal of the material gathered by Shirley (almost everybody called him Shirley) for the express purpose of making a book of reminiscences has been, through family differences, unavailable; the other reason is that Mr. Layard, bound apparently to make a portly volume, has not digested, selected, and rejected from among his material as carefully as one might wish. There was naturally and inevitably a great deal that was ephemeral and trivial about Brooks's humorous writing, and even brilliantly genial letters do not always sparkle as they should after half a century. Shirley Brooks was an extraordinarily adaptable man, ready to write anything from a three-volume novel to a three-line squib at a minute's notice. He was a capital editor and a most agreeable fellow, but he left nothing that lives in the way of literature. One of the most unconsciously humorous bits in this book¹ is the repetition of the announcement that "Once a Week" was to be braced up from a weakness caused by printing unacceptable fiction through the serial publication of Shirley Brooks's "The Silver Cord"—the unacceptable novels which had preceded were Reade's "The Cloister and the Hearth" and Meredith's "Evan Harrington"!

Some Neglected Aspects of War In his latest published work² Captain Mahan treats of war under several phases: its moral aspect, its practical aspect, and as viewed from the Christian standpoint. Also he writes of the Hague Conference of 1907 and the question of immunity for beligerent merchant shipping. In maintaining that war has a moral *raison d'être*, Captain Mahan remarks that no evil that war can bring can equal the moral declension that a nation inflicts upon itself and upon mankind by deliberate acquiescence in wrong which it recognizes and which it may right. Even if war is made upon mistaken premises, this judgment stands—it is not the accuracy of decision but the faithfulness to conviction which constitutes the moral worth of an action, national or individual. Captain Mahan speaks of the "control from good to evil of the sword," pointing to the birth of the United States, to the resultant lesson changing Great Britain from the mistress to the mother of her dependencies; to the French Revolution; to the betterment in India's and Egypt's condition. One of the beneficent results of war was seen in 1898, when the veil that parted two great English-speaking

² Shirley Brooks of Punch: His Life, Letters, and Diaries. By George Somes Layard. Henry Holt & Co., New York. \$3.50, net.

¹ Some Neglected Aspects of War. By Captain A. T. Mahan, U. S. N. Little, Brown & Co., Boston. \$1.50, net.

¹ Adventures in Contentment. By David Grayson. Doubleday, Page & Co., New York. \$1.20.

nations was rent, and revealed to each the face of a brother. Peace is not adequate to progress; there are resistances that can be overcome only by explosion. In connection with this the writer instances the War of Secession, bringing in its train the extirpation of slavery, freeing four millions of people and establishing on this continent a united people—a result that a dozen Hague Conferences would have been powerless to effect. War is an evil, Captain Mahan concedes, but it is the lesser in a choice of evils, just as amputation is preferable to loss of life. Arbitration, he contends, is impracticable in this present stage of our planet's history. "The proper temper in which to approach arbitration is not by picturing an imaginary political society of nations and races, but the actual ones now existing in this tough old world of ours," says the writer; and again, "The parliament of men, the federation of the world, is as yet an ideal, beautiful it is true, but only an ideal."

Phillips Brooks When Dr. Allen's Life and Letters of Phillips Brooks¹ appeared some six years ago, it was recognized as a work of great insight and skill. It succeeded in imparting to its readers, to a remarkable degree, a sense of the personality of the great preacher. The size of the biography (it consists of two large volumes) limited its usefulness. It has now been abridged to a single volume. The present work, entitled simply "Phillips Brooks," is, as to price, within the reach of many who found the cost of the earlier work, as the author frankly admits, prohibitive.

Chile Mr. G. F. Scott Elliot's book on Chile² presents a most exhaustive account of that remarkable strip of land in South America "that is two thousand miles in length, running from 17° 17' south latitude to Cape Horn, and looking about two inches wide upon the map." Besides its thoroughness of detail, this work is a most entertaining one. It gives a résumé of the romantic history of this unique land—a history that rivals in interest that of any country in this hemisphere and that furnishes names worthy of enrollment on the world's list of heroes—Indian and Spanish names and those of the half-Irish O'Higgins, first Director of the Republic, and Admiral Cochran, who respectively on land and sea helped to build up this country. The physical features of Chile seem to mark it as the cradle of a race destined to become a great power—its long seaboard rich in magnificent harbors, its fertile

soil, its protecting wall of rugged mountains; while the bold and independent character of its people, its diversity of climate and consequent diversity of agricultural products, its mineral riches—"Desert" Chile with its nitrates and silver and copper is an inexhaustible reservoir of wealth—all seem to point to a great future. It possesses, perhaps, the most stable government of any South American country, one almost Anglo-Saxon in its solidity. This book is very carefully and handsomely made; everything about it is beyond criticism. There is a copious index, and an appendix supplying the most up-to-date and valuable information; also a very large and full map. The only thing that can be suggested as an improvement to this work is the addition of a smaller and more easily handled map for frequent reference.

Petrarch and His Times While this book¹ is primarily a life of Petrarch, the author in his title and still more in his treatment of the subject makes the work a popular, attractive, and most decidedly interesting study of the fourteenth century socially. Petrarch, fortunately, was not only a great writer but a great traveler, and left behind him the most delightful exchange and personal letters imaginable. Those to Boccaccio are among the choicest of these letters, but others almost equal them. The author of the book modestly declares that the narrative is essentially taken from Petrarch's writings. This is doubtless true as regards the material and the substance, but the arrangement and the fashioning of the whole into a well-proportioned, readable, straightforward narrative has been evidently a work of love, and deserves unstinted praise. The volume may very well be placed on the shelf which holds Mrs. Ady's "Beatrice of Milan" as an equally picturesque account of mediæval social conditions in Italy.

Japan as Described by a Japanese One difficulty with most books on Japan and China is that they are written, not by Japanese and Chinese, but by Americans and Europeans. It is a satisfaction, therefore, to come upon a volume² describing Japanese life which has been written by a native. Mr. Miyakawa's evident aim has been to produce a book which shall show how, physically, mentally, and morally, the Japanese have been influenced by their environment. To this end the author pays his attention to such subjects as topography, feudalism, customs and habits, the idea of home, education, ethics, and religion.

¹ Phillips Brooks, 1835-1893. By Alexander V. G. Allen. E. P. Dutton & Co., New York. \$2.50, net.
² Chile. By G. F. Scott Elliot, M.A., F.R.G.S. Charles Scribner's Sons, New York. \$3, net.

¹ Petrarch, His Life and Times. By H. C. Hollway-Calthrop. G. P. Putnam's Sons, New York. \$3.50, net.
² Life of Japan. By Masuji Miyakawa. The Baker & Taylor Company, New York.

Another object of Mr. Miyakawa's book is, we take it, a setting forth of the possibilities of Americo-Japanese intercourse. The author is well aware of Japan's debt to America in the opening by us of his country to the world, and he dedicates his volume to one of the grandsons of Commodore Perry, whom he calls Japan's "National Redeemer." A third aim of the author seems to be to trace the origin and growth of the Japanese Constitution and laws. Mr. Miyakawa's style has something of the inelasticity observable among Japanese when they try to speak English, as distinguished from the remarkable elasticity of their late enemies, the Russians, when they essay our language. Despite this, and though the text does not impress one as having as great originality and influence as some other books on Japan, there is in it a certain forcefulness and even fascination, for in it we learn the better to appreciate the peculiar Japanese way of looking at men and things.

Sonnets of Henry Wadsworth Longfellow To this collection of Longfellow's

*Sonnets*¹ Mr. Ferris Greenslet has written a delightful introduction, not too long, thoroughly well informed and thoroughly critical, discussing the sonnets in the volume from a technical point of view, and at the same time giving them the very high place to which, in the judgment of most critics, they are entitled. No better poetry has been written in this country than that which appears in this volume. Indeed, the *Sonnets* have not been surpassed save by the work of the greatest sonneteers. The volume is published in large-paper edition, and also in a smaller but very attractive form.

American Philosophy "A connected story of the growth of [philosophical] opinion in the land" is a phrase in this volume² which describes it very well. Until a recent time the land had produced but one philosopher deserving rank with the European masters—Jonathan Edwards. The late President Porter, of Yale, truly said, as the present author states, that philosophy has been chiefly used here in its applications to morals, politics, and theology. Dr. Riley presents it for the most part thus involved, as in the first section of his work, which treats of Puritanism and Anti-Puritanism. The course of its development is traced from the settlement of Massachusetts to the time of Emerson under the titles of Idealism,

Deism, Materialism, and Realism. Research among rare works and unpublished manuscripts serves here to rescue from oblivion some worthy but forgotten names; e.g., Samuel Johnson, first President of King's College, now Columbia University, a close disciple of the world-famous Bishop Berkeley, and the first American prophet of Berkeley's idealism. Another such, "whose very existence has been declared almost a myth," was Cadwalader Colden, Lieutenant-Governor of New York province two centuries ago, described as "the first and foremost of American materialists." But neither he nor most of those here classed with him, whatever they ascribed to "matter," were what the term "materialist" now denotes. They recognized the existence of God, as no modern materialist does. Dr. Joseph Buchanan, of Kentucky, who died young about a century since, "the earliest native physiological psychologist" Dr. Riley calls him, is the only one of these "materialists" who, as quoted, seems to deserve the name as now used. Priestley, chemist and theologian, and Dr. Benjamin Rush, the "father of psychiatry in America," a believer in God and immortality, no doubt entertained on minor points some views now current among materialists, but this seems rather slender ground for saying that "the South stood for materialism." More satisfactory and quite interesting is the account given of Deism, and how it fared in Harvard and Yale, King's and Princeton. Deism is rightly treated as a way of thinking, not a system of thought. Its representatives introduced here were as far apart as Cotton Mather and Bishop Berkeley on the right, and Franklin with Jefferson on the left. Its emphasis on natural law undoubtedly "hastened the intellectual emancipation of New England." But its banishment of God from activity in his world led down into a skepticism which, submerged by waves of revivalism, was succeeded by the "common-sense" philosophy of Realism, imported from Scotland, fostered alike in church and college, naturalized at Princeton, and overspreading the country. All American philosophy, indeed, is from imported stock, the account of whose naturalization and development here, as given by Professor Riley, is a valuable contribution to the history of civilization on this continent.

For Boys and Girls Homer's story,¹ here told in simple, choice language, and illustrated by twelve of Flaxman's plates in color, is one of the best of children's classics, and a most attractive gift-book.

¹ The *Sonnets of Henry Wadsworth Longfellow*. Arranged, with an Introduction, by Ferris Greenslet. Houghton, Mifflin & Co., Boston. 75c.

² *American Philosophy*. By I. Woodbridge Riley, Ph.D. Dodd, Mead & Co., New York. \$3.50, net.

¹ The *Iliad for Boys and Girls*. By the Rev. Alfred J. Church. The Macmillan Company, New York. \$1.50.

The Infinite Affection In this small volume¹ the author modestly sets forth "the theology of a young man who has hospitably submitted himself to what is termed 'modern thought.'" Herein the larger aims of the Protestant Reformation seem to him to be coming to realization. "Thus," says he, "we can no longer confine inspiration to the Bible, the incarnation to Christ, or religion to a church." He finds the real supernatural in the work of the Holy Spirit in the realm of moral life; for miracles in physical nature he sees no need. The divinity of Christ and the humanity of God are to him the two great truths to be emphasized. Christ is divine, because perfectly manifesting the character of God; the character of Christ is reproducible in his followers: "he is actually what man is prophetically." Rather inconsistently with this, "an infinite ethical difference" is affirmed between Jesus and humanity, qualified by subsequent hesitation either to assert or to deny that mankind will ever attain to the perfection of Christ. This somewhat hazy thought, perceptible in writers of the Ritschlian school, is suffused with warmth of moral feeling touched with the love of God for man—"the infinite affection."

The Last Days of Marie Antoinette The translation of M. G. Lenotre's book by Mrs. Rodolph Stawell² is a valuable addition to the mass of literature already in existence commemorating the last sad days of Marie Antoinette. This book consists of chronicles that supply details of the awful fourteen months that the unhappy Queen—during their passage termed the "chattering Austrian" and after Louis XVI.'s death the "Widow Capet"—spent in three prisons, "Les Feuillants," the "Temple," and the "Conciergerie," where she drank the cup of suffering and humiliation to its last bitter dregs. These chronicles are furnished by persons of humble life—servants, jailers, turnkeys, and gendarmes, eye-witnesses to the sufferings of the gentle Queen who was to pay the penalty of her life for the transgressions of the tyrants of France who went scot-free. The simplicity and directness of these narratives give them a peculiar strength and value; they are far more convincing and pathetic than any studied rhetorical essays could possibly be. The translator has done her work skillfully, while M. Lenotre has evidently been at the utmost pains to sift the testimony and retain only that of absolute authenticity and that

free from undue bias. Perhaps the most vivid record is that supplied by Rosalie Lamorlière, servant at the Conciergerie, who felt such tender sympathy for the unhappy Queen and did all in her feeble power to mitigate her sufferings; and it seems almost incredible that the Duchesse d'Angoulême should have allowed this loyal dependent to be deprived of her little pension and die in a hospital. There are many and excellent illustrations, and the book is printed on good paper and thoroughly well made.

The House of Sforza The many readers who have been delighted and instructed by Julia Cartwright's recent volumes on Beatrice and Isabella d'Este, the students of Italian history who have been instructed by Symonds's "Age of the Despots"—now well-nigh a classic—will take up the present volume¹ with interest. They will lay it down again with the feeling that here, if anywhere, one can find an account of a particular historical period affecting one of the Italian states, an account as clear and concise as it is brilliant and forceful. Almost a century elapsed between the year when Francesco Sforza made himself master of Milan and the year on which his grandson and namesake died childless. The events of these intervening years are among the most interesting in all Italian history, and are chronicled for us in this book with equal accuracy and charm. Six Sforza dukes in all wielded the scepter of Milan, and of these at least two were superbly representative types of the many-sided Renaissance despot, one uniting in his person all the civic qualities which go to make a "Father of His Country" or the founder of a state, and yet who were skilled in the arts of war and of diplomacy, great patrons of art and letters. The Sforza princes are described for us in a volume of permanent value to every student of the Renaissance.

An Arabian Princess This well-printed and extremely well illustrated book² is a translation from the German. It describes the extraordinary career of the daughter of the Sultan of Zanzibar, telling especially of her life in the royal harem, her subsequent escape, and her marriage to a German merchant. The personal narrative is not more interesting in itself than because it contains a number of interesting revelations concerning Arab life in general.

¹ *The Infinite Affection*. By Charles S. Macfarland. The Igriem Press, Boston.

² *The Last Days of Marie Antoinette*. From the French of G. Lenotre. By Mrs. Rodolph Stawell. The J. B. Lippincott Company, Philadelphia.

¹ *A History of Milan Under the Sforza*. By Cecilia M. Ady. Edited by Edward Armstrong. G. P. Putnam's Sons, New York. \$3.50.

² *Memoirs of an Arabian Princess*. Translated by Lionel Strachey. Doubleday, Page & Co., New York. \$2.50, net.

The One Christ

This "enquiry into the manner of the Incarnation"¹ cannot be satisfactory to those to whom the statements of the ecumenical creeds are not as conclusive as they are to the author. Neither can it satisfy those whose critical judgment of the Epistle of James does not convince them, as the author is convinced, that its writer believed in "the three Persons of the Godhead." Regarding the Incarnation as a miraculous event, the author adopts a species of the so-called "kenotic" theory, holding that a divine being subjected himself to the limitations of humanity, so as to be "unable to act or speak or think outside the limits imposed upon Him by his manhood," and yet retaining the memory of existence in eternal glory. The wonder grows when two wills—divine and human—with but a single consciousness are attributed to the Incarnate One. But the author feels bound to discuss his subject within the limits set by the ecumenical creeds and the formula adopted in the fifth century at Chalcedon.

The Scot The loved and lamented author here makes history as charming as he heretofore has made fiction.² Knowing his subject by heart, he warms to it with inborn sympathy. Whatever strangers may think of the Scot, he is at least interesting, whether in his difference or his resemblance to the rest of mankind. His Kirk, or National Church, is here presented as an embodiment of his character. The dawn of the eighteenth century found the Kirk turbulent, pugnacious, caring for orthodoxy more than for humanity, at the lowest ebb both in knowledge and in charity. The close of that century found those hideous flats covered by the returning tide. The hard struggle which has won the Scot a living from a niggard soil was reflected in the struggle to humanize the old Adam in the Kirk. Its austere and rigorous discipline, its worship, which proscribed the Lord's Prayer and delighted in many-headed, interminable sermons, its "Moderates" and "Evangelicals," its theology and its piety, give material for many pen-pictures of various characters, queer, hard, noble, and many a mirthful or pitiful reminiscence. "Scots worthies" are honorably commemorated, and the Scot in his home and with his books brings the story of the century to a climactic finish. Dr. Watson's love of human worth, wherever found, comes out in his tribute to the skepti-

cal David Hume, of whom he relates some delightful anecdotes. Those who have read the late Dean Stanley's "History of the Church of Scotland" can never forget it. The same may be said of this harvest from the same rich field.

George Matheson A remarkable biography this,³ for the man was remarkable. Scotland, prolific of great men, has produced few more influential than its celebrated blind preacher. Blind at his entrance into Glasgow University, but winning its highest honors, minister to a city parish with nearly two thousand communicants and a multitude of poor, assiduously visiting them, but never preaching the same sermon twice, while continually addressing the public through the press, he was one of the few heroic souls whose energy has wrung triumph out of seemingly hopeless disaster. An intensely human soul was he, warm-hearted, hopeful, humorous, imaginative, while practical, thoughtful, and devout—a noble and beautiful personality. For fifteen years he drew to his little village church at Innellan, on the Firth of Clyde westward from Glasgow, thoughtful people whom his reputation induced to fix there their summer home. The productivity of the rural manse in Scotland has never been better exemplified than in the volumes and essays that he issued from Innellan. His removal thence to St. Bernard's, in Edinburgh, introduced him, in addition to the self-imposed tasks of his study and pen, to parochial labors of the most exacting kind. These, arduous for one with every faculty unimpaired, he faced and fulfilled with a thoroughness which proved his mettle, though with an expenditure of energy that shortened his life. Dr. Matheson's books have been widely read in this country. The one that the public and he himself most cared for is "The Spiritual Experience of St. Paul," in which he seems to have found a close resemblance to his own. In such works as "Can the Old Faith Live with the New?" and "The Psalmist and the Scientist," he showed his characteristic trait as a reconciler of opposing views, and in "The Distinctive Messages of the Old Religions" his catholicity, which gathered all their broken lights into their completeness in Christianity. More permanent, probably, than his influence as a speculative theologian is his hold upon hearts by the devotional writings which were born of his experience. These range through all the chords of the soul with an awakening touch of thought as well as of feeling. Among his

¹ *The One Christ*. By Frank Weston, B.D. Longmans, Green & Co., New York. \$1.60, net.

² *The Scot of the Eighteenth Century: His Religion and his Life*. By John Watson, D.D. A. C. Armstrong & Son, New York. \$2, net.

³ *The Life of George Matheson, D.D., LL.D., F.R.S.E.* By D. Macmillan, M.A., D.D. A. C. Armstrong & Son, New York. \$2.

religious lyrics is one, written after an hour of suffering, which bears the stamp of immortality, the well-known hymn, "O Love, that wilt not let me go." The note of eulogy that recurs throughout this record of an extraordinary career is justified by the facts.

*The Messages
of Jesus*

The free rendering of the Scripture text in paraphrase, which is the most prominent characteristic of the series to which this new volume¹ belongs, is more serviceable in some parts of the Bible than in others. The messages of the prophets, the messages of Paul, often become more intelligible in paraphrase. In the Gospels there is less need of this. One greatly prefers the sublime simplicity of the first three verses of John to this expository commentary: "He who has been to us the Revealer of God has existed from all eternity in communion with God, and is himself essentially divine. He is so identified with God in reference to creation that it is possible to say that all things without exception came into being through his co-operation." The last prayer of Jesus in paraphrase seems superserviceably diluted. This treatment of John is only occasionally helpful. Dr. Riggs's ability is not in question, but rather the nature of his task. He accepts the Johannine authorship as involving less difficulty than any of the alternative theories.

*Cairo, Jerusalem
and Damascus*

The text of Mr. Margoliouth's book² differs from that of most volumes which describe the history of Cairo or Jerusalem or Damascus because it has been written by one long immersed in the atmosphere of the Orient and of the Arabic language. This feature is instructively evident on every page of the present work, and the text's value is enhanced by the useful and authoritative small glossary appended to it of Arabic and Turkish names. Mr. Margoliouth tells us that he has written the text to accompany Mr. Walter Tyrwhitt's very remarkable pictures in color illustrating the three cities above mentioned. These pictures well reproduce the subtle charm of Cairo, the impressiveness of Jerusalem, and the fascination of Damascus—the last named perhaps the only easily accessible Oriental city, save Tangier, which seems not to have suffered from some Occidental admixture. Cairo, Jerusalem, and Damascus do not receive equal treatment, however. Most of the book is taken up with a description

of the Egyptian capital as it has existed throughout the ages—indeed, all the text is distinctly historical rather than descriptive of present conditions. We do not always remember that Cairo eclipsed Bagdad, to be itself eclipsed by Constantinople; that for two and a half centuries Cairo remained the capital of Western Islâm and the seat of the most powerful Moslem state. Mr. Margoliouth tells us about the five main periods of Cairene history—the Fatimide, the Ayyubid, the Mameluke, the Turkish, and the Khedivial—as we shall not find them elsewhere described. He ends his account of the present period with the mention of three great Englishmen—Baker, sent by Ismail Pasha to suppress the slave trade in the Sudan; Gordon, sent to the defense of Khartûm; and, as the author justly says, last but not least, Lord Cromer, "the statesman to whom the present financial and administrative prosperity of Cairo is due."³

*Life of
Eliza Baylies Wheaton*

This book⁴ will be of interest not alone to the friends of Wheaton Seminary, but to the wider circle who admire the noble type of womanhood that New England gave to the world during the nineteenth century. High ideals of duty, of character, and of intellectual attainment were combined in Mrs. Wheaton with a gracious charm of manner and a warm human sympathy that made her an exemplar for more than one generation of New England girls. Her winning yet forceful personality is vividly presented in this attractively made book, more especially as concerns her services to the cause of education in connection with the seminary which bears her name. Her memory as thus preserved will be an inspiration to all who read this fitting biography of a useful woman.

*The Peasantry
of Palestine*

The author,⁵ while in residence for several years near Jerusalem, kept a daily journal of his observations and experiences, especially among the country folk. The material thus collected has been wrought into this interesting and well-illustrated account of village life, manners, and customs in Palestine. Professor Grant evidently cared to understand and appreciate his neighbors amidst all their limitations and disadvantages. This adds to the human interest of his entertaining book.

¹ The Messages of the Bible. Vol. X. The Messages of Jesus According to the Gospel of John. By James Stevenson Riggs, D.D. Charles Scribner's Sons, New York. \$1.25.

² Cairo, Jerusalem, and Damascus. By D. S. Margoliouth, D. Litt., Dodd, Mead & Co., New York. \$3.50, net.

³ The Life of Eliza Baylies Wheaton: A Chapter in the History of the Higher Education of Women. Prepared for the Alumnae of Wheaton Seminary by Harriet E. Paine. The Riverside Press, Cambridge, Massachusetts.

⁴ The Peasantry of Palestine. By Elihu Grant, B.D., Ph.D. The Pilgrim Press, Boston. \$1.50.

Letters to The Outlook

ANIMALS AND REASON

In the article entitled "The Reasonable but Unreasoning Animals," by Mr. John Burroughs, in *The Outlook* for December 14, the writer has compared only high types of mind in the human with very low types of animal mind, skipping over a vast number of intermediate minds. He says of his dog, "I see him across a gulf." Much as I like dogs, I agree there is a gulf we cannot cross; but to go on and conclude that all animals are across such a wide gap is to fail to count in the higher animals and lower savage and child minds which can only be counted on to fill this gap. The writer cites examples and incidents to prove his position from our common birds and domestic animals, with which we are all familiar, and his reasoning will appeal to persons unfamiliar with the orang-utan, the chimpanzee, the lower monkeys, and the long list of low savage and semi-civilized minds.

Mr. Hornaday has studied the orang in his native state, and also in captivity, together with many of the other higher types of animal mind. Also in the tropics he has seen the lower types of man. Mr. Burroughs, drawing his conclusions from such animals as most people see about them, does not agree with Mr. Hornaday.

A most learned psychologist may have that widespread weakness, which is human, of a repugnance toward the minds between ours and the lower types of mind, and he may work downward with this bias of unconscious repugnance affecting his judgment. Better the opinion of a natural naturalist, if I may express it so, who has no repugnance toward monkeys or savages and other low types of men. Such observers, at the time they consider, can bring themselves down to the level of considering a lower animal as an equal, thereby getting in true sympathy with its passions and desires. This is the keynote of true observation, in this field at least, and the importance of it cannot be overestimated. Inability to have sympathy with children as equals is widespread among adults, however learned. Good teachers of children are often poor learners from children, it being seemingly impossible for them to maintain, with any child, that feeling of equality, simple equality and nothing more, long enough for an understanding of certain sensitive children.

Mr. Burroughs says that "the lower animals all seem to be upon the same plane." How is it that a pig will hunt about and, with the

tip of his tongue, will pick up individual straws, and, collecting them in his mouth, will deposit them in one pile and so make a good bed, where the most intelligent dog would freeze to death? In turn, the feelings of a dog will be greatly affected by more or less musical sounds from a musical instrument which will not affect in the slightest any pig. I think I could give a hundred such curious instances, from my own observation, of unequal distribution of useful faculties—faculties which, as we go up higher and higher in the scale, are more and more to be found all in one animal; yet at the top, in mankind, we do not find every faculty as acute as it may exist lower down.

Mr. Burroughs cites a satisfactory and really beautiful quotation and manages to derive from it that "round and square are one." Again, as I have said, few of us, if we have the desire, have opportunity to witness the mind-workings of any of the types of animals higher than those the writer mentions. Readers of *The Outlook* will not forget, however, that the higher animal types and the lower human types really exist to-day, and that they naturally form the connecting links between higher man as we see him and the lower animals as we see them about us in our domestic animals and common wild birds. A child is generally three years old before it can count five intelligently. According to Sir John Lubbock, no Australian language contains numerals even up to four. Yet according to Dr. C. J. Romanes a young chimpanzee was easily taught to count straws up to five, and, if one straw in her hand was lacking, she would sometimes turn up the end of another straw in her hand and in that cute way make the number of straw tips she was asked to show. Much more along this line of proof might be given. A great deal remains to be collected, and it is to be hoped that the recent inroads into tropical Africa will not totally destroy any of these invaluable forms before they have given to the world their share of precious secrets.

H. C. DENSLOW.

HOW TO FURTHER NATIONAL DEFENSE

In a recent editorial note in *The Outlook* you say, in justifying our present navy, "Should the day ever come, as we hope it may, when an International Supreme Court at The Hague is firmly established, armies and navies will still be needed to carry out the decrees of that court and to maintain

international order, just as United States marshals are needed to sustain the authority of our domestic courts."

Many careful students of world problems who believe that a small international police will be necessary as a substitute for our present rival armies and navies stoutly maintain that it will never be used to sustain the action of a world court against a civilized nation, its function being to suppress disorder among savages and barbarians and to prevent piracy. A very small force indeed would be sufficient for international purposes when national armies and navies were no longer used to carry on international dueling.

Justice Brewer, of the United States Supreme Court, holds that ostracism would be an amply effective weapon in coercing a recalcitrant nation which was represented in the formation of the court. When we remember that within the last hundred years over two hundred and fifty cases have been settled by arbitration between nations, and that in no instance did any nation refuse, when worsted, to abide by its pledged word, the probability of recourse even to ostracism seems very slight. Says Justice Brewer: "If all the civilized nations would say, 'From this time forward, until you submit your dispute to arbitration, we will withdraw all our diplomatic representatives, we will have no official communication with you, we will forbid our citizens having any business transactions with your citizens, we will forbid your citizens coming into our territory, we will make you a Robinson Crusoe on a desert island,' there is no nation, however mighty, that could endure such an isolation. The business interests of the nation would compel the government to recede from its position and no longer remain an outlaw on the face of the globe." The very threat of such ostracism would make force as unnecessary to compel a nation to obey as it is unnecessary to compel obedience to the decisions of our United States Supreme Court. If, in the most extreme imaginable case, ostracism were used, it could be withstood only a few weeks, and would leave behind it no such bitterness and desolation as a bombardment or "punitive expedition."

While half the Nation is looking on with approval at the building of \$10,000,000 Dreadnaughts and the cost of victualing and coaling and target practice of our short-lived battle-ships, is it not worth while for the other half to suggest the less spectacular but far more effective methods of National defense which, if applied, could reduce our naval budget to a fraction of its present colossal size? A hundred thousand citizens

are informed about the sending of our fleet to the Pacific to one who knows anything of the enormous power and practical value of organized ostracism as a substitute for navies. Thousands indulge in hysterics over a possible attack on the Philippines by Japan to one who has ever considered the solution of the Philippine problem by a mutual agreement of the nations to neutralize them. Every one hears of prevention of war by brandishing a big stick, but how many have yet estimated how much war would be prevented were war loans prohibited in every land, as Richard Cobden a half-century ago, and Secretary Straus and W. J. Bryan have recently, advocated? Whatever the United States may have failed to accomplish at The Hague, one recommendation of the Interparliamentary programme remains which it can accomplish without co-operation with any other nation; namely, to vote a little Peace Budget. Had Congress voted one dollar for this for every thousand it voted last year for war purposes, and had this been expended by a commission in inviting fifty eminent Japanese here and sending fifty eminent American editors to Japan a year ago, with other measures to promote an *entente cordiale*, we might have saved ordering the last \$10,000,000 battleship. Let the American press but give the civilian less news of maneuvers and naval tactics, and discuss these newer and more practical methods of defense in which all can share, and we can save from fifty to one hundred million dollars annually in our war budgets and attain far greater National security. For, as business prosperity rests not on gold, neither does peace rest upon steel plate and explosives, but both alike upon that invisible thing called *confidence*.

LUCIA AMES MEAD.

Boston, Massachusetts.

AN EXPLANATION

The editorial notice in your issue of November 9 of Morgan's "Ancient Society," lately issued by the publishing house of which I am manager, contains a sentence which is strictly correct and yet nevertheless might be misleading without some explanation.

You say: "This book, it may perhaps be as well to recall, was not written by its scholarly author with any reformatory ideas in mind."

In connection with this statement, permit me to quote the following paragraph from Morgan's book at the end of his last chapter:

Since the advent of civilization, the outgrowth of property has been so immense, its forms so diversified, its uses so expanding, and its management so intelli-

gent in the interests of its owners, that it has become, on the part of the people, an unmanageable power. The human mind stands bewildered in the presence of its own creation. The time will come, nevertheless, when human intelligence will rise to the mastery over property and define the relations of the state to the property it protects, as well as the obligations and the limits of the rights of its owners. The interests of society are paramount to individual interests, and the two must be brought into just and harmonious relations. A mere property career is not the final destiny of mankind, if progress is to be the law of the future as it has been of the past. The time which has passed away since civilization began is but a fragment of the past duration of man's existence; and but a fragment of the ages yet to come. The dissolution of society bids fair to become the termination of a career of which property is the end and aim; because such a career contains the elements of self-destruction. Democracy in government, brotherhood in society, equality in rights and privileges, and universal education, foreshadow the next higher plane of society to which experience, intelligence, and knowledge are steadily tending. It will be a revival, in a higher form, of the liberty, equality, and fraternity of the ancient gentes.

A careful reading of this paragraph will show that your reviewer was perfectly correct in stating that Morgan did not write with any "reformatory" ideas in mind. On the other hand, it shows that he did write with certain distinctively revolutionary ideas in mind. He was probably the first prominent American writer to realize the evolutionary necessity of an industrial revolution, doing away with the parasitical class which is now in control. Of course no one who is the least familiar with the writings of modern Socialists imagines that they wish to return to the primitive communism of warring tribes. They simply point out that the next probable step in evolution is the organization of industry by and for the working class, with the abolition of privileged classes. It is, of course, true that we value Morgan's work because it demonstrates so clearly the falsity of the argument that wealth and poverty are eternally inevitable.

CHARLES H. KERR.

Chicago, Illinois.

UNITARIANS AND UNIVERSALISTS

In your issue of October 12 you quote a few words uttered by the Rev. Dr. C. G. Ames, the eminent Unitarian preacher, at a communion service in King's Chapel, during the recent sessions of the Congress of Religious Liberals. Your comment on Dr. Ames's words runs that their utterance seems "to bring into sight the ultimate reunion of the historic Puritan churches of New England." Now, I'm not peevish regarding this matter, but, as a Universalist minister, I subscribe unreservedly to Dr. Ames's words, as you quote them. I cannot say with definitive authority that the majority of Universalist preachers indorse Dr. Ames's position; but I certainly feel safe in advancing it as an

impression that they do. Hence, I wonder if we can be included in the implied prophecy of your words. To be sure, the constituency of the Universalist denomination is of more mixed theological ancestry than the Unitarian; but, on the whole, it seems to me clear enough that our "affinities" are with Congregationalism. Whether the fact that the writer's forbears were all nurtured in "the historic Puritan churches of New England" colors his view-point or not, is neither here nor there. I have often felt, and said, that I would like to live here long enough to see just this consummation—the union of such churches as ours and the Unitarian with the Congregational Church, the main branch of the historic Puritan Church of New England. If you counsel us that we must modify our dogmatism, I may answer that so are we doing. We are not elevating the speculative aspects of religion as of supreme concern; we are rapidly abandoning the old exegesis, whereby almost any Scripture text will demonstrate "universal salvation;" and some of us, anyway, think that one of the inherent requirements of the present crisis which the church faces is that of the removal, gradually, of old lines of cleavage—many of them no longer respected by a growing body of thinking people—in a process looking to the ultimate reunion of many churches, like those named.

W. F. SMALL,

Pastor Universalist Church, Santa Paula, California.

[Historically, the Universalist churches, no less than the Unitarian, originated from the New England Congregational body, and organized themselves into a denomination at an earlier date. The Outlook paragraph referred to was written in consciousness of this fact.—THE EDITORS.]

DISINTEGRATION OF THE TURKISH EMPIRE

Disintegration seems to be taking place in many parts of the Turkish Empire. Arabia is always in rebellion, and Yemen, its most valuable province, has resisted all attempts to conquer it, although thousands of soldiers have been sacrificed in the attempt to bring it into subjection.

In Erzroom last year the people rose up in rebellion against a new tax, some officials were killed, and the Vali (Governor-General) saved his own life by taking refuge in a mosque and promising to leave the city. Finding the collection of the obnoxious tax impossible, the central Government forgave it. The people in that province are prepared to rebel if they are crowded too hard.

A condition somewhat similar exists in

Bitlis. A mob killed the Chief of Police, and the Vali saved his own life by resigning and getting out of the way. Like all other parts of the Empire, the oppression has reached an extreme limit, and further burdens will not be tolerated.

In Van, according to reports, matters have taken a shape still more advanced. It is said that one of the most influential of the local Beys has called together the leading citizens, Turks and Christians, and said to them that they have no use for the central Government. "If there is a war in any part of the country, our soldiers are called out and we must pay the expense, while we receive no benefit from Constantinople. The best way for us is to set up for ourselves." There may be some exaggeration in this report, although it comes with directness, but not from the missionaries. There is a large revolutionary element in Van. Before this event the Vali was sent away, and he was killed on his way to Constantinople. As reported to me, twenty-five thousand people, the leading men of the city and vicinity, pledged themselves to independence, and they hoped to secure the co-operation of Erzroom and Bitlis. For a good while past the Armenian revolutionists have assumed the right to control the whole Armenian community, including the Protestants, and there is a strong body of revolutionary Turks there, although they have not been so outspoken as the Armenians. The simple truth is that there are very few people thoroughly loyal throughout the whole Empire. On the occasion of the Sultan's birthday, or the anniversary of his accession, the newspapers represent that his Majesty is one of the most just and enlightened rulers that the country or the world has ever seen, but if you read between the lines you will see that there is a vein of sarcasm running through these articles.

That part of the Anti-Tarus Mountains which is called the Dersim is inhabited by Kuzzel Bash Koords. It belongs to the Harpoot province, and it is some forty or fifty miles to the north of Harpoot city. These Koords are a lawless set, and during the last summer they plundered caravans, ravaged villages, drove away flocks and herds, and made themselves a terror in the whole region about them. The Government has of late been quietly collecting soldiers to punish them—a not easy task, as the soldiers are needed in so many parts of the Empire. Two or three weeks ago the soldiers were

sent to the mountains, but we hear that they are having a sorry time of it. The Koordish tribes are often at war with one another, but when they are attacked by the Government they combine, retreat to high mountains, and carry on a guerrilla campaign. The snow which is now coming will probably put a stop to the present attempt to subdue them, but unless they are finally put down they will become a far more disturbing element in their immediate neighborhood than the other movements which I have already mentioned.

Another disturbing element is found in that part of the Mesopotamian plain which belongs to the Diarbekir province. The Arabs and Koords in those regions have had long-standing feuds with one another. Some weeks ago two large bands of these people were preparing to go to war against one another, but the last report is that they have come to some sort of agreement among themselves, and decided to assume a practical independence of the Government; and now comes the word that the people in the city of Diarbekir itself have invested the telegraph office, and that messages intended for Diarbekir are copied at Harpoot and sent by mail, as delivery from the office is impossible. The reason for this movement is not understood, but it is suspected that it is of the same nature as has been mentioned in regard to Van.

All these things show a condition of political unrest bordering upon anarchy, and this is increased by the abnormal cost of living, owing to light crops, while bribery and the relentless collection of taxes continue unabated. In private conversation it is difficult to find a man who does not condemn the Government, and a common expression is, "May God send a protector to our country!" The discontent is too deep and widespread to be put down by force, and there are signs that the army cannot be implicitly trusted. Hundreds and thousands of the most intelligent Turks are in exile in all parts of the country, and naturally their influence helps to promote general discontent. Many who have taken refuge in Europe publish papers which are smuggled into the country and eagerly read. The country waits for a strong leader like Garibaldi, a man strong and upright, one who will inspire confidence, to take possession and institute a new order. Is there such a man? Corruption is too deep for an easy remedy; divine help is needed. For that let us pray. * * *